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THE
Standard of Time.
OR THE
MEASURING-REEDE:
CONTAINING

An exact Chronological computation of the YEARS
of the WORLD, (from the CREATION thereof,
to the time of the destruction of JERUSALEM by the
ROMANS.) Relating the various mutations and
transactions hapning therein. Together with
a Catalogue of such Kings and Princes
that then Reigned.

Wherein also the hidden Mysteries of DANIELS 70. Weeks, and
other PROPHECIES, the time of HERODS Reign; the
Birth, Baptisme, and Passion of our SAVIOUR, are
cleared and explained, with variety of other me-
morable Passages which never were extant
before in our ENGLISH tongue.

By JOHN SWAN. B. D.

Cicero de Oratore.

Nescire quid antea quam natus sis accideris. Id semper est esse puerum.



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LONDON,

Printed for *Austin Rice*, and are to be sold at his Shop, at the Sign
of the Three Hearts in St Pauls Church-yard,
near the West end. 1656.

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Grand Jury

RETURN

of the Grand Jury

for the year 1881

in the County of ...

State of ...

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SEAL OF ENGLAND.



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nough to enshare) but as far beneath your Excellencies, as in esteeme my scant *Vicarage* comes short of your Honours high tribunall at *Westminster*. It will be no dishonor, I hope, to protect such a Work where the learned *Scaliger*, *Petavius*, *Calvisius*, and others, have made their *Dedications* as durable as the Matter the y wrote of. I conceive what they have outstript me in, by the lustre of their own Names, shal be regained by the worth of a *Patron*; & though I came after them in time, yet a Dwarfse let upon a Gyants shoulders, may see further the he that bears him. Pardon me, my Lord, if in that *Chapter* concerning our Saviours Birth, I have spoken the sence of Antiquity, rather then mine owne. These great alterations, which are able to arrest the eye of a sober *Reader*, will shew you, that Providence hath left many *Monarchs* nothing but their Name; and to some few where you cannot finde their ashes, a Monument of Doing Well. But I keepe you too long in the Porch; let me crave pardon for this presumption in the first place, and then I will engage my selfe that Posterity shall make as much of your Memory hereafter, as you can possibly pay to Antiquity at present. So wisheth

Your Lordships truly devoted Servant,

JOHN SWAN.



To his learned friend Master *J O H N*
S W A N, on his excellent piece of
CHRONOLOGIE.

Brave *Julius*! How far distant from the war,
Were the just Trophies of thy *Calendar*,
By that thou sought'st, but to improve thy owne.
By th'other to recall things cleerely gone,
Tyme is a very Fugitive; and 'twas first
What strength could not should be reduc'd by witt;
Thus *Cæsar* having earth enough did try,
Homage from th'uncontrolment of the skye.

But History stood maim'd and while she stood,
All promis'd succour, but few did here good,
Till *Scaliger* at length one eye restor'd,
And made that wonder of his wit ador'd
More then his solid reason, Making knowne
What *Cæsar* of the World had left unthowne,
But this was not enough, *Tyme* stragling try'd
To find his labrinth only by thy Guide.

Berosus, and *Metasthenes*, which be

The exploded Reliques in *Chronology*
Find no reception now ; Young *Time* is here
In perfect Puplage to thy *Calender* ;
Thou trailest all his dayes, and let'st him know
He had a Nonage ere his wings could grow ;
His Infancy was Golden, by which odds
Twixt him enough he must defend from gods ;
Had ignorant Zeale but fram'd him so, then he
(Discovered thus) had lost his *Deitie*.
These Workes thy Children are, though he devoures
His owne Sonnes daily, yet he must spare yours.

As untun'd Songs and Musicke voyd of stops,
Such is *Chronology*, but for humane props
A strange confused *Chaos* ; from whose wombe
The mystic errors of disputes have come.
By thee those mighty *Heroes* proudly stand
As strict in time, as when they did Command,
And more observed perhaps, for ancient Wars
Could change their Monarches into naught but Stars,
An *Apotheosis* was the least : But O,
We have no Calculation but from woe.
Farewell ye star-fed tribe, for who can boast
That Stars are fixt, one Constellation lost.
Yet friend goe on, till *Saturne* shall have hurl'd
His youth to kisse the dorage of the World.

John Harleston.



To the Author upon his *Speculum Mundi*,
and this his learned and excellent *Chronologic*,
The Standard of Time.

NOT long since *Galilaeus* did invent
The *Telescope*, a prying Instrument;
By which he did discover, as he thought
A *Lunar World*, and th'Earth to wheel about
Betwixt the Orbs of *Mars* and *Venus*; strange!
And *Sol* stand still! This is a monstrous change,
Which I not understand, and think none can,
Unlesse he be a meere *Copernican*.
Indeed I've seene such things to come to passe
Sometimes by help of *Galilaeus* Glasse
As *Joviall Stars*, and *Saturnine* beside
About their Globes most wonderfully glide,
And *Solar spots*, and *Venus* like the *Moone*
To wax, and wayne, and doe as she hath done.

All

All these are true : But laying them aside
A clearer glasse at last I have espy'd
Wherein the Face of all the World is seene,
What is, and like to be, and what hath beene,
So rarely polish'd, so acutely pend,
It may be stain'd, or crackt, but none can mend ;
It much delights me, and doe learne thereby
To know my selfe, at least to rectify
My Judgement ; For in truth there doth abound
Things fitt for knowledge, easy, yet profound.
Another Treatise now our *Swanlike* Pen
Is pleas'd to publish, fitt for learned men,
Wherein the course of Time from the Creation,
Is truly measur'd, and Christs birth, and passion,
The secret meaning of deepe Prophecies
Are now unfoulded, and their Mysteries
Discover'd, *Scaliger*, we shall not need,
If once we doe obtaine this *Measuring Reed*.
Then thank our Author, a most learned man,
Sure when he dyes, He will sing like the *Swan*.

JOHN BOOKER.



CALAMVS MENSVRANS:

OR,

The measuring Reed.

CHAP. I.

Gentle Reader :



Have undertaken a Subject which in it self cannot be enough commended : in the handling whereof I have opposed no man out of any Singularity or Spirit of contradiction, but onely for the love of truth; which I doubt not but I may do, and yet arrogate to my self nothing more then is meet. History is a Subject commended I know by the

most, as being the Herald of Antiquity, the Light of Truth, the Life of Memory, and the Eye of the World : but Chronology is little esteemed, few prize it according to the true value, and yet 'tis indeed the very Eye of History. *Alter Historiæ oculus*, as one speaketh. And so another, saying, *Nulla historia lucem habet sine temporum serie* : No history hath Light without a right order of the Times. Nor can it be thought the Holy Spirit of God would be so exact in noting the

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Times

Times (even to Moneths, Weeks, and Dayes) in the sacred story, if the carefull account of them were not to be regarded. Sure I am, it can be no small confirmation of a mans faith, concerning the threatnings and promises of God, and consequently of the whole Scripture, when he seeth how the Prophecies at their determined times came to be accomplished, and how the linking of one period with another makes up such a chaine as cannot but minde us of the Providence of God in his Government of the World, eternally foreknowing, and wisely disposing of what should be acted in future times. Our Saviour Christ mentioning the Abomination of Desolation, spoken of by Daniel the Prophet, saith; Let him that readeth understand. And in the Revelation, He that hath understanding, let him count the number of the Beast. And in the fourth chapter of Deuteronomy, even the conferring the Histories of holy Scriptures, with the Narrations of other credible bookes is commanded, that thereby Gods doings may be compared. Besides which, the exact handling of these things makes it manifest that the Being of the World hapned not by chance, or was from Eternity, but that it had a beginning, and doth tend also towards an ending. So also the Prophecies concerning the comming of the *Messiah* being hereby found to be accomplished, discovers to the *Jews* their blindness, and stirs them up to minde their Conversion: I might say more, and shew how Scriptures seemingly jarring in point of time are here reconciled; many places cleared, especially in the Books of the *Judges*, *Kings*, *Chronicles*, *Ezra*, *Nehemiah*, *Esther*, *Jeremiah*, *Ezekiel*, and *Daniel*: but let this suffice, and be enough to shew that there is great dignity and worth in Chronologie; I think not my paines therefore to be ill employed, nor shall doubt of their candid acceptance among the courteous and ingenuous, to whom I commit them; hoping they may give satisfaction to them, searching for truth as I have done. This is all that in the first Chapter I thought good to mention, having written it on purpose to be a Preface to the rest: Here therefore I put an end to it, and am to proceed now as followeth.

CHAP. II.

Shewing in what part of the yeare the
world was created.

IN the account of times it is very necessary that there should be a proposed point or marke from whence every reckoning may take beginning; that thereby the years which have severall times of beginning may the more truly be computed and compared among themselves. Wherefore it cannot be amisse to set downe something concerning the time of the yeare wherein the world began; especially seeing among Chronologers it is usuall to referre their accounts either to the current yeare of the worlds Creation, or of our Saviours birth. And now, concerning this, there be chiefly three opinions.

SECT. I.

For first, *Mercator* and some others maintaine that the world was created in the very time of the Summer Solstice, and that in the beginning of time, the Sunne entring *Leo*, gave beginning to the year.

This (as is thought) was first hatched among the Priests of *Egypt*, who observing the River *Nilus* to over-flow about the Summer Solstice, adored it for a God, esteeming the time of its inundation for an infallible beginning of divine actions in things created; and thereupon, for the beginning likewise of the year at the time of the worlds Creation.

But if this were the onely cause, we may not unfitly say, that it was folly and superstition which first set this opinion abroad, and therefore he is worthy of blame who will goe about to maintaine it. And although *Mercator* in his Chronologie seems to alleadge some other reasons, thereby to uphold his share in it, yet his chiefe reason is not sufficient: for it is grounded upon that which is not granted,

Calamus Mensurans, or

viz. that the flood should end about *July*, because in the eleventh Moneth, which he supposeth to be *May* or *June*, when the Olive beginneth to put forth, the Dove brought greene Olive leaves unto Noah into the Arke.

Dr. Wille.

To which it is answered that the word in *Gen. 7. 11.* which he taketh to signifie green leaves, may (as Expositors witness) as well be taken for Branches, even such as hath been used to make bowers with: which (according to the translation of the Septuagint) is expressed by a word signifying a dry stalk. And so saith a * Doctor in his *Hexapla* upon *Genesis*, Chapter the first, question the 17. that the word in the Originall is *Gnallee*, which (as *S. Hierome* translateth, it elsewhere) signifies the branches of Olives, and in the Septuagint it is *καλῶς* a stalk without leaves.

That therefore which the Dove brought, might be some branch of the Olive tree rather then the leaves, and so might the Flood end at the dead time of the year rather then when things were fresh and flourishing.

Plin. lib. 16.
cap: 20.

But admit that the stalke or branch had leaves on it, yet it proves not that it was about *May* or *June*, when the Dove found and brought it; because it is * recorded of the Olive, that she loseth not her leaves as other trees doe, but is green and flourishing all the year. Such leaves therefore as it had before the flood, it might have after the flood: for if they were new ones, they must needs spring out in seven dayes; because the Dove was sent out but seven dayes before, returning then as a Creature disconsolate, not finding any thing at all.

SECT. II.

Another opinion, is, that it was created in Autumne, and that the Sunne (who is the Index of time, by whose revolution we account our years) began his course in *Libra* about the 26. day of *October*, if the reckoning be reduced to our Julian year which is now in use.

Unto which opinion I gave my assent, when I first wrote of these things, and had for it (as I then thought) many strong and forcible reasons, which I did illustrate and lay open

pen at large, building much upon the testimony of *Josephus*, whom *Calvisius* and others strengthen from the words of the *Chaldee Paraphrast* upon the first book of the *Kings*, the eighth Chapter, at the second verse: But was most of all drawne to be of their side by joyning with them in their understanding of those texts of *Moses* in *Exodus*, Chap. 23. verse 16. and Chap. 34, verse 22, where first the *Israelites* are commanded to observe the feast of ingathering in the end of the year, when they had gathered in their labours out of the field; that is, the feast of *Tabernacles* in the seventh moneth: and secondly are taught, that this feast was in revolutione anni, five evolvendo anno, in the revolution of the year or when the year is wheeled about. By which a man would think that the yeare both ended and began again, about the feast of *Tabernacles*: and that though the first moneth of the year mentioned, and so commanded to be called, in *Exodus* the 12, at the comming out of *Egypt*, was reckoned, when the Spring; yet the yeare naturally did neverthelesse begin from Autumne, in the seventh moneth from that first.

SECT. III.

Howbeit upon more mature deliberation, I think them to be in the right, who reckon from the Spring, and do therefore fairely lay downe my former Tenet. For first, that moneth which began from thence, is (in the 12. chap. of *Exodus*) expressly called the *First moneth of the yeare*, as cannot be denied: The first moneth, not as then appointed, but confirmed, for any thing that the text affirmeth to the contrary; for seeing the Originall doth not say directly, let it be the first moneth; it is every whit as right to understand the verb which is wanting, to be as well a verb of the Indicative, as of the Imperative mood, & of the present as well as of the future tense. Whereupon it will also follow, that *Moses* (by Gods appointment) ordaining this moneth to be the first moneth of the year, doth make no new institution, but reneweth the old account of the *Patriarchs*, which was discontinued in *Egypt*, by reason that the *Egyptians* indeed began their account from their moneth *Phe*, in Autumne, when *Nilus* returned

turned againe into his river, as well as from that time which *Mercator* taketh up, when it first began to overflow: And indeed this word to you, calls them back from the custome of *Egypt*. For that manner of reckoning which they had seen there, was none of theirs: and therefore they being come from thence, must know that it belongs to them to reckon thus, for To you this is the beginning of moneths, *Exod.* 12. 2.

Josephus therefore had small cause to say that *Moses* altered the old ancient order of the year; especially, seeing he himselfe doth likewise (in a manner) affirme, how that the *Hebrews* reckoning from Autumne, doe but as the *Egyptians* did: Besides, *Josephus* having an eye to the beginning of the years of Jubilee, which began from the seventh moneth after that moneth which *Moses* told them was the first month of the year, was the readier to think (as the modern *Jews* since his time have also done) that in regard of Ecclesiasticall affaires the beginning of the year was altered at the coming out of *Egypt*; but the old ancient beginning stood still and was regarded in their affaires of civill nature: whereupon he saith that *Moses* did innovate nothing from the ancient rite concerning the disposing of the year for buyings and sellings. In which words (me thinks) he doth a little stumble both himselfe and such as stick to his testimony, in regard that the Nundinations and things of that nature appertained to the Jubilee, which was not instituted untill afterwards. I finde therefore little in *Josephus* concerning this to build upon.

The *Chaldee* Paraphrast also is in this the same in effect with *Josephus*, and is so much the more invalid, by how much the reckoning of the *Chaldeans* and *Persians* is against it: both of which Nations accounted from the Spring, and might first learne it from the Patriarchs (*Terah* and *Abraham*) who we are sure lived for a great while together in *Ur* of the *Chaldees*, and taught them (at least *Abraham* did) the knowledge of the Stars, for so *Berosus* mentions: and successively ever since Astrologers have accounted the revolution of the World from the Suns entrance into *Aries*; where (in token of the beginning of the

yeere

year) the Persians set their God Mithras holding in his hand a naked sword.

Saint Ambrose saith, to shew that it was Spring when the World was made, the Scripture speaketh thus, *Hic vobis initium mensium*; this is to you the beginning of moneths. Nor doe other of the Fathers (*Eusebius, Basil, Albanasius, Cyrill of Jerusalem, Augustine, Gregorie Nazianzene, Damascene, Beda, Isidore,*) besides late writters (*Lutber, Jobannes Lucidus, Bunting, Lydiat, Polanus, Perkins, Willet, Alstedius* and others) but affirme as much. Beda makes mention of a Synod holden in Palestine by Theophilus Bishop of Cesarea, in which was agreed that the World was made in the Spring: yea, and among the Jews, Rabbi Joshua doth earnestly defend the same Tenet against another great Rabbi, who would that it should be made in Autumne.

And further, whereas God blessed the creatures, and bid them increase and multiply, which blessing presently tooke effect, who knoweth not that for most kinds of creatures, especially the fish and foule, the fittest time to engender and encrease is the Spring?

The time of the creation is also found from the History of the Flood, which began on the seventeenth day of the second moneth of the year; which second moneth agrees not to Autumne, but to the Spring: For first, by comparing the order of Moneths here specified, with that order which God gave Moses command to put in practice, it will well appear that the first moneth was reckoned from the Spring; because it cannot be shewed in any place of Scripture, when the moneths are reckoned in their orders, (as the first, second, third, fourth, fifth, &c.) that they take beginning from any other time. So that as Moses accounted the first, second, third, fourth, fifth, &c. from Nisan which began in the Spring, in like manner did Noah reckon from the same time. And whereas I heretofore thought that this order of the moneths could prove nothing, because not above foure of the moneths were knowne to have names till after the Captivity; and must therefore either not be reckoned at all, or else be reckoned in order

order according to their number, from whenceſoever the reckoning begun: I finde it ſince to be no perfect answer: For even thoſe ſoure are mentioned as well by the order of their number, as by their name, even before the Captivity, when they had names to be called by, 1 Kings chap. 6. and chap. 8. Nor was it but ſo likewiſe, afterwards, both with them and ſome of the reſt, as in *Joſephus*, and the books of *Maccabees* may be ſeen.

1 Mac. 4. §3.
and chap. 9.
§4.

And then ſecondly, if it had been Autumne when the Flood began, the Flood continuing much about a juſt and even year, it muſt needs end at ſuch a time as a man would think ſhould be neither fit for the creatures to encrease and multiply, nor the earth (in thoſe Northern parts of the world where the Ark reſted) to be dried up, no nor for the graſſe and herbs to grow for food, the winter coming on ſo ſoon. Saint *Ambroſe* therefore is ſo fully reſolved concerning this, that *It is not to be doubted* (ſaith he) *but that this ſecond moneth was in the Spring timewhen things encrease and grow, the fields bring forth, &c. and that God then ſent the flood upon the wicked, when their grief ſhould be the greater, to be puniſhed in their abundance.* Which ſaying of that holy Father ſeems to be warranted from the words of our Saviour, *Matth. 24. 37.* For it is true according to Chriſts own Teſtimony recorded there, that they of the old world were taken even in the miſt of all their mirth.

And as for the ſoſaid Texts alledged out of *Exodus*, they may (as ſome thinke) be answered thus, *viz.* that the yeare as well as the moneth is naturally divided into two cheiſe parts: the one whereof is of the year beginning or coming in; the other of the year ending or going out: for by this the year ſeems to be compared to a Ring, which by a diameter is divided into two ſemicircles, inſomuch that when one halfe is ended by the courſe of the Sun from one point of the diameter to the other; the other part muſt needs be taken for the converſion or returne untill the Sun be come againe to the firſt point where as one year endeth, the other beginneth. Now then the ſeventh moneth is ſicly called the converſion or returne; becauſe the firſt halfe is then at an end,

and

and the year entred upon his revolution or returne, and so the feast of the Tabernacles (kept alwayes in that moneth) was in *exitu anni*, in the going out of the year.

Which answer to that Text I doe in some sort approve, and could be willing to think it might fully satisfie, if the year consisted of no more then two parts: but because the year is divided into four quarters or *Tekupba's*, called (as I shall shew you afterward) *the returnes of the year*, I think it a more perfect answer to say; It is called *the end and returne of the year*, not because it met then with the naturall head thereof, but because all the fruit of the year was gathered in, and seed time began anew: And so it is with us, the Autumne is counted the beginning of the year for matters of husbandry; and yet we in the computation of our years begin in the Spring at the Annuntiation. The year of Jubilee indeed began now, I meane at Autumne: but for all that, the moneth wherein it began, is not called the first moneth but the seventh, *Levit. 25. 10.*

And furthermore, whereas it is usually objected that the trees were created with ripe fruits on them, and that the world was therefore made in Autumne: it is answered; that in the Eastern parts of the world, some fruits are ripe in the Spring as well as in Autumne, as is seen by the Harvest of the Jews, which was never long after Easter. And without question Paradise had the preheminance to be the best place that the world afforded, and might therefore have ripe fruits sooner then the Jews had their yearely Harvest. To which may be added, that the *Arabians*, *Syrians*, or *Affyrians* and *Chaldeans* do not begin their year from Autumne, but from the Springs, as *Simplicius* witnesseth upon the fifth book of *Aristotles Physicks*.

But they have further to object, that the Law is divided into severall Sections, which were all of them read over once every year, the first whereof by an old ancient custome began alwayes from Autumne: which was to shew that there was the right beginning of the year.

Object.

But to this learned *Langius* hath fully answered; saying
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that neither was it ever defined of *Moses*, nor of *Josua*, nor of any of the Judges, how much of the Law should be read on any Sabbath, nor from what time of the year the reading of the Law should begin againe. It was indeed commanded of *Moses* that the people of *Israel* should have the words and book of the Law alwayes before their eyes : but of that publique reading it in the Synagogues, according to severall Sections & Divisions, he spake not a word. King *Jehosaphat* is found to be the first who sent forth his Princes, to whom he joyned Levites in Commission, who going through all the Cities of *Judah*, taught the people in the Law of God : for they alwayes had the Book of the Law about them, *2 Chro. 17. 8*, &c. From whence is manifest, that in those times there were no ordinary Praelections or Lectures thereof. But after the Captivity, more like it is, that *Esdars* (that expert Scribe) divided the Law into parts, and instituted that order of reading them which is still observed : and because when he began to read, it was the first day of the seventh moneth, as may be seen, *Neb. 8. 2.* therefore ever after, the reading began from thence : and yet then, to speak truely, it is hard to say what precise proportion *Ezra* observed for one reading, seeing (as the third verse sheweth) he read therein from morning untill mid-day; and might therefore, rather afterwards then now, proportion the whole into severall parts, if at all it were done by him.

I conclude therefore, that (notwithstanding the strongest and best objections to the contrary) the world began at the Spring time of the year, and that on the fourth day of the first Week the Sun was in the fourth degree of *Aries* : which fourth day, according to the *Julian* year, was on the seven and twentieth day of *April*; on which day the Sun was created, and set in the Firmament of Heaven, as shall be further shewed afterwards.

*Omnia cum vireant, tunc est nova temporis ætas :
Sic annus per ver incipiendus erit.*

CHAP. III.

That the Jews, as well of old, as of later Times, accounted their Moneths by the course of the MOON.

IT is a plaine and manifest truth, approved by testimony undeniable, that in that age of the World in which our Saviour Jesus Christ lived, the Jews reckoned their moneths by the course of the Moon; and that on the fourteenth day of that Moone which they accounted for the first moneth, their Pascha or Easter was. This we have recorded by an authentique Author, as ancient as those times; I meane *Philo Judæus*, in his book of the life of *Moses*: Who speaking there of the first moneth, and of the Paschal solemnity observed in it, saith, as the words sound in the Latine: *Hoc ipso mense, circa decimam quartam diem, cum plenus jam orbis Lune futurus est, Paschatis solemnne celebratur*; that is, In this very moneth, about the fourteenth day, when the Moon shall be at the full, the solemne feast of the Passeeover is kept. And in another place, speaking of the time when the Moneths began, he declareth that their beginning was from the first sight or vision of the Moon, viz. *cum Sol incipit sensibili splendore Lunam illustrare*; When the Sun begins to enlighten the Moon so as she may be perceived. And so also he did in the place first mentioned, calling that the *Novilunium*, *Quod Synodum Lunarem, sive Novæ cujusdam Lune, sequitur*.

To this Authour I may joine *Josephus*, wherein is recorded that the fourteenth day of the first moneth of the year, called * *Nisan*, was evermore while the Sun was in that signe of the Zodiack which is called *Aries*. *Antiq. lib. 3. cap. 10.*

* Here *Josephus* acknowledgeth *Nisan* to be the first moneth of the

And as this was the course and account of the Moneths in those times, so in the dayes before; for when *Jesus* the son of *Syrach* lived (which was 230. years before Christ) there year. was no other Index for the appointed Feasts on certaine and set dayes of the moneth, but what the Moon afforded. He

therefore saith, à Luna signum esse diei festi : From the Moon is the signe of a feastivall day, Eccles 43. 7.

The Author of the third book of *Esdras*, Ch. 1. goeth higher ; for speaking of *Josiah's* solemne Passeever, he saith it was celebrated on the fourteenth day of the first moneth, according to the course of the Moon ; as in *Hieroms* Bible may be seen. The like he repeateth afterwards of another Passeever, Chap. 7. verse 10.

Higher then thus goeth *Rabbi Moses*, *Ben Maimon*, affirming that the Moneths of the year were the Moneths of the Moon, and that in *Moses* his time they were so accounted ; evermore begining (as *Philo* before had noted) from the first sight or vision of the Moon. For the antient manner was in *paen* even till the year of Christ 500. about which time the *Sapientes Gemara* ceased, as *Petavius* noteth.

And hereupon it is that learned *Langius* saith, *Ritum hunc de sanctificanda Neomenia à temporibus antiquissimis & Moses ipsius deducit Maimon, quem semper à Judeis observatum fuisse docet, quamdiu Sapientes erant in terra Israelis : hoc est, ut ipse explicat, ad tempora Abai & Rabba. Aben Ezra* likewise saith, upon *Exod. 12* : That the Lord gave commandement in the Law of keeping the Feast at the appointed time. *Dicit enim, Observa mensem Abib, ut facias Pescha Domino ; & si tempus Abib non fuerit inventum in medio mensis : faciemus Pascha mense sequente.*

But higher then all these, doth the testimony of *Elias Scripturarius* bring us ; who (as he is cited by that famous and illustrious Antiquarie Mr. *Selden*, in his *accerptis*) saith, *Præceptum hoc sanctificandi Lunam existabat seculis antiquissimis, temporibus Noachi & Abrahami patris nostri.* That is, This precept of sanctifying the Moon, was extant in the most ancient ages ; even in the times of *Noah* and *Abraham* our Father.

And thus we have testimony for times high enough ; even to the times wherein mention is first made of Moneths in holy Scripture, which testimonies will neither allow the Moneths in the history of the Flood to be according to the course of the Sunne, nor grant that the *Jewes* made use of the Period of *Calippus* after the times of *Alexander* , as *Scaliger* sometimes taught ;

taught; nor that in Christs time they used a *Quaterdenarian Cycle*, as *Petavius* would prove from *Epiphanius*: For as I said before, according to the witnesse of the forecited authors, the ancient manner was to begin the Moneth from the first sight or vision of the Moon sanctifying that day; *Salomon* therefore would not so much as lay the foundation of the Temple on the first, but on the second day of the Moneth, because the first was holy. For as God appointed a time for his dayly and weekly worship, so he appointed generall Feasts for his monethly and yearly worship: He therefore instituted the New Moons, and first day of every year to be accordingly observed. Blow the Trumpet (saith the *Psalmist*) in the New Moon: in the time appointed, on our solemn feast day. For this was a statute for *Israel*, and a law of the God of *Jacob*, *Psal.* 81. 3, 4. By which he meaneth the feast of Trumpets, commanded to be celebrated on the first day of the seventh Moneth, *Levit.* 23. 24. And in the *Revelation*, this is certain, that after Christs time the Moon was trodden under foot by the Woman cloathed with the *Sunne*, *Revel.* 12. 1. By which is signified That that typicall worship which for the dayes thereof in the law of *Moses* had been regulated by the course of the Moon, was now in the Christian Church, through the revealing of Christ laid prostrate, abolished and gone: the Woman therefore treadeth the Moon under her feet. Nor doth the *Psalmist* again but justify this Lunar account, saying; God appointed the Moon *eis isopras*, for feativall seasons: as *Master Mede*, in his Comment upon the *Revelation*, renders the place; that is, as the Sonne of *Syrach* before mentioned hath expressed it; from the Moon is a signe of feasts, a light that decreaseth in her perfection: the moneth is called after her name, *Ecclesi.* 43. 7, 8.

And so indeed it is; For in Scripture a moneth is called in the Hebrew tongue *Ierach*, from *Jareach Luna*. And in Greeke the word is *μήν*, derived from *μήνη* which is *Luna* also. And so in *Job* accordingly the moneths are called Moones; as thus, *Quis ponet me juxta Lunas: hoc est, Menses antiquos?* *Job* 29. 2.

The moneth likewise is sometimes in the Hebrew called *Hodes* or *Chodesch* ; which word doth properly signifie *A renovation* : so that *Chodesch* is as much as *Novilunium*, or *Renovatio luna*, in regard that on the first day thereof the Moon or moneth is renewed ; in which sence it is used in 1 Sam. 20. 5. and expounded so by David Kimbi in libro *Radicum*, saying ; & vocatur *Hodes* sive *Novus*, quia renovatur *Luna* in eo die. This word is also used for the whole moneth or space of time that is from one renovation of the Moon to another ; and hath either an adject number of dayes past since the renovation ; as *prima luna*, *secunda luna*, *tertia luna*, *decima quarta luna*, &c. or else all the dayes are spoken of *junctim* and together ; as in *Namb.* 11. 20. ye shall not eat one day, nor two dayes, nor five dayes, neither ten dayes, nor twenty dayes : but even a moneth of dayes together.

This therefore made Kimbi, in the place before mentioned, say ; *Triginta dies junctim vocantur Hodes*, & *dies primus solus vocatur Hodes*.

However therefore the Grecians applyed the word *νεομηνία* or *νεμηνία*, to the first day of their moneth, even when they reckoned them by the light of the Sun ; yet it was onely proper & of right belonging to the first day of such months as were rightly called moneths, and accounted by the course of the Moon. And so also Master Lydyat saith, in his book *De variis annorum formis*, c. 4. where speaking of the word *Neomenia*, id est, *Nova luna*, this he addeth ; *quæ dictio licet demum translata sit ad significandum initium qualiscunque mensis, non solum lunaris ; primo tamen & propriè de mensibus lunaribus, utpote antiquissimo & naturali genere mensium, accipiendam neutiquam dubitari debet.*

And thus are the Moneths fully proved to be Lunar. Against which I meet with three Objections.

Object.

The first whereof is, that if the moneths were Lunar, then in some years there must be thirteen moneths by reason of a moneth intercalary, called by the late Jews *Veader* or another *Adar* : But the Scripture makes no mention of any such moneth ; and therefore it may be concluded that of old there

was

was no other intercalar. *Adar* indeed is mentioned, both in the book of *Hester* and elsewhere, but with no note of distinction to signifie which *Adar* it was : whereas if there were two *Adars*, there would have been something added to know which of them was meant ?

Ans. And why so ? it needed not, unlesse there had been two *Adars* in every yeare: it was onely the *Embolis* small yeare which had two *Adars*, and not the Common yeare : Beside which, know also this ; we finde not in Scripture mention made of the thirtieth day of any moneth : shall we therefore conclude that no moneth had thirty dayes.

But that the vanity of this Objection may further appeare, this I say ; that though the Scripture give no expresse mention of the moneth intercalar, yet some cleare footings of it may be seen there. As for example, in the Prophecy of *Ezekiel* at the first chapter, we finde that the Prophet had a vision in the fifth year of *Jechoniah's* Captivity, on the fifth day of the fourth moneth ; and that after seven dayes more (as in the Chapters following is mentioned) he was commanded to lie on his left side 390. dayes, and to beare the sins of *Israel* ; after which he must lie on his right side 40. dayes more to beare the iniquity of *Judah* : and yet in the next year, on the fifth day of the sixth moneth, he is said to sit againe among the Elders of *Israel*, chap. 8. 1. Which could not be, unlesse there were a moneth intercalar. For 40. dayes added to 390. doe make 430. which was a greater space then could be any way from the twelfth day of the fourth moneth in the fifth year, to the fifth day of the sixth moneth in the following year, unlesse there were I say a moneth intercalar. Nor is this a strange collection : for though these things perhaps were done in a vision, yet that the Prophet might not tell the people a vaine vision, nor deliver unto them an unwarrantable Prophecy, he must upon necessity lie hid and be absent from them so long as was the number of those dayes. And indeed by putting this upon tryall by calculation, I find all fully cleared : For in the year of the Julian Period 4119. which was (as shall be afterwards proved) the fifth yeare of *Jech-*

Jechoniah's Captivity, the first day of *Nisan* was on the twentieth day of *March*; that year therefore must be *annus Embolimus*, and have thirteen moneths, or 384. dayes. For if it had been twelve moneths, or 354. dayes, then must the first of *Nisan* in the following year be on the eleventh of *March*, which could not be because the fourteenth day thereof must not be before the Vernal Equinox, which then was on the twenty seventh day of *March*. And therefore the first of *Nisan* in the first of these two years was on the two and twentieth day of *March*; and in the next, on the tenth of *April*: so will there be space enough by the fifth day of the sixth moneth for all the dayes that the Prophet mentioneth to be accomplished; otherwise not. And thus I am glad of this objection, seeing it hath occasioned a further confirmation of the moneths mentioned in Scripture to be Lunar.

Object.

The next thing objected, is the History of the Flood, in which the moneths are found to be Solar; because from the seventeenth day of the second moneth, to the seventeenth day of the seventh moneth, were an hundred and fifty dayes: that is, five moneths of thirty dayes a peece.

Ans.

Whereto I answer, that this hinders nothing, as afterward, when I come to speake of the Flood, shall be plainly shewed. In the meane time this I adde, that twelve moneths of but thirty dayes a peece, amount in the whole to no more then 360. dayes: whereas in a full Solar year are more by five dayes and about six hours.

But to help this, they say that the old Patriarchs had either an epact of five dayes to be added to every year, or else that in every six years they made of those five dayes an intercalar moneth, to which also the six houres would reach in one hundred and twenty years: at which time they had also one moneth more then in their ordinary and common years. Now this time *Scaliger* saith was called by the name of *Cbeled*, but doth very unaptly apply it to his purpose, as *Petavius* proves against him. For *Cbeled* is no more applyable to an age of an hundred and twenty years, then to any other time or age, be it either more or lesse; and is onely belonging to the

the time or age of mans life of what length soever it be: as may be seen in *Psal.* 39. 5. where that very word is used. Nor again is that space of an hundred and twenty years, in the sixth chapter of *Genesis*, spoken for any other purpose then to shew the patience and long-suffering of the Lord to the old World; which the Apostle *Peter* calleth *the waiting of God* on them in the dayes of *Noah*, while the *Ark* was preparing 1 *Pet.* 3. 20. Beside which, this is also certaine; that if the sixth year forementioned, were to have an intercalation in respect of the six hours, there would be two intercalar moneths together; I meane in every one hundred and twentieth year, as is apparant by dividing the said year by six. For 120. divided by six, hath twenty times six in it, and nothing remaining: whereupon will further follow, that in every one hundred and twentieth year must be 420. dayes; which were very absurd to grant. Nay further, were it so that the ancient Patriarchs to avoid this absurdity, should be thought to reckon the five dayes at the end of every year, and defer the six houres till the one hundredth and twentieth year, by the which time those houres amount to the space of one moneth; yet still is all built but upon conjecture: and that so weakly as there is little or no shew of probability in it; for if there were, then would there be from the Creation to the Flood no odd years, but equall divisions of 120. years apiece: which we know is otherwise, in regard that when we divide the year of the Flood by 120. we have 95. remaining. They therefore reckon far better who doe not onely account an Epact of five dayes at the end of every common year, but doe also intercalate a day in every fourth year, making the Epact then to be six, which in the common year was but five. Howbeit this still is no better then meer conjecture, and cannot clearely be affirmed to be so indeed till after ages; and then, not so among the Jews, but among some other Nations: for the moneth among the Jews was Lunar, as by the words used in Scripture for a moneth (beside our other proofes) already mentioned, doth well appeare.

But thirdly, it is objected out of the seven and twentieth

Object.

D

Chapter

Chapter of the first book of the *Chronicles*, that *David* appointed twelve Captains of ordinary Legions to be over the Provinces, into which the whole body of the Kingdome was divided, and these to serve in their courses severally throughout the twelve moneths of the year. Or rather thus ; King *David* appointed twelve Captains of ordinary Legions to be the life-guard of his person, and these to serve severally in their courses throughout the twelve moneths of the year ; no more moneths being mentioned : for according to the number of the moneths, so was the number of the Captains. *Salomon* likewise appointed as many Stewards to provide provision for the royal Family, and these (as the former) to serve severally throughout the twelve moneths of the year ; as in the fourth Chapter of the first book of the *Kings* may be seen. The year therefore in those times had no more then twelve moneths : for if there were thirteen, then for one moneths space, both the Kings person must be unprovided of a Guard, and the royall Family destitute likewise of Provisions for their sustenance.

Ans.

Scal. in *Isag.*
can.

Scaliger I remember, once made this Objection, but afterwards (upon his better thoughts) he cryed out against it, saying ; *Ridicula est objectio*, It is a ridiculous objection : and an objection, *qua pertinaces contendunt, mensem veterem Hebræorum lunarem non fuisse*. And indeed, he might well cry out against it : For this objection is the same in effect with that to which I answered first. And therefore this I say, that these Captaines and Officers for their number in relation to the twelve moneths of the year, were according to the course of the common and ordinary years which had no more then twelve moneths : but in the *Embolisimall* year were 13. moneths nevertheless ; and how that odd moneth was supplied, is not at all in Scripture declared. The Jews say that the moneth intercalary was esteemed but as *momentum temporis*, a point of time, and in it they judged no civil matter : we may therefore be induced to think it probable, that he whose Office fell to the twelfth moneth in the common year, did likewise supply the service of the thirteenth moneth in the *Embolisimall* year, and

and yet in the institution of their Offices no more be mentioned then every man to serve his moneth. For as *Wolphius* speaketh, *certè major babenda fuit annorum communium ratio, quia plures sint, quam Embolimeorum.* The like to which is also common with us in our year: for whereas we intercalate a day in every fourth year; the day intercalated, and the day before it, are both esteemed as one, both for matters of Law, Faires, and the like.

And thus is this objection likewise answered: here therefore I conclude this Chapter.

CHAP. IV.

Of the ancient and naturall Year, that it was measured by the course of the *Sunne*, though the Moneths were reckoned by the course of the Moon

AS the Ancients reckoned their Moneths by the course of the Moon; which I have already proved: so they reckoned their year by the course of the Sun; *qui ὁ ἡλιος, & proprie annus dicitur*, saith *Petavius*, lib. 1. c. 8. And in another place, this they doe, saith he, *necessario, ut æquinotia, ceterosque cardines, quas Tekupbas appellabant, observare possent, ut ne XIV. Nisan aberraret.* Which is but what the Jews themselves have registred in their *Talmud*; for if the *Tekupba* of *Nisan* fall into the sixteen day or after, that year must be intercalat. And so saith *R. Moses, Ben Maimon*, cap. 4. *Kiddushcb, §. 2.* *Petavius* thereupon affirmeth further, that the moneth is from the proper motion of the Moon: but the year properly taken, and naturally, is of the Sun; being defined from the simple conversion thereof. *Annum cum dicimus, propriè Solarem intelligimus: cum verò Mensem, lunarem.* lib. 1. c. 8. In which Book and Chapter he also saith, that other Nations as well as the ancient Jews, when they came to the naturall measure of any stable or fixed thing, used the Solar year.

This then is the true and naturall year, and in the Scripture called a year of dayes : as may be seen in *Jere.* 28. 3. For there that which we translate, within two full years ; is in the Originall, within two years of dayes. The like to which is also in the eleventh verse of the same Chapter : and in the first book of *Maccabees*, the first chapter, at the thirtieth verse.

See Ainsworth
on *Gen.* c. 1.
ver. 14. and
Gibbens, c. 5.
Quest. 2.

Expositours therefore have observed, that a year hath the name in the Hebrew from *Sbanab*, signifying a changing or Iteration ; which is in regard of the Suns returning after a years end, to the same point of heaven where it first began : even as the moneth is derived from *Chodesch*, which signifieth to Renew ; because at the moneths end the Moon is againe renewed ; as in the former chapter hath been proved. Neither is it found in any place of Scripture, that these names or words are the one of them taken to signifie the other ; but by the one is meant a year, and by the other a moneth. Although therefore the popular or vulgar year might be measured by moneths ; commonly twelve, and sometimes thirteen : yet the fixed and naturall year, by which the moneths were alwayes regulated, was measured by the course of the Sun, and was a year of dayes ; as in that before mentioned out of the Prophet *Jeremy* well appeareth.

Now this year was evermore divided according to the *Tekupha's* or *Quarters* of it ; as is still observed by the Jews to this very day : who being zealous to maintaine the Customes of their Ancestors, doe not onely measure their moneths by the course of the Moon, but their year by the course of the Sun, which they divide by four *Tekuph's* or *Quarters*. The first whereof belonged to the first moneth, which was *Abib*, called afterward *Nisan* : the second to the fourth moneth, called afterward *Thamuz* : the third to the seventh Moneth, called afterward *Tisri* ; and the fourth to the tenth moneth, called afterward *Tebeth*. So that on what day soever of our *Julian* year that *Tekupha* hapned which pointed out the Vernal Equinox, from thence must the year be reckoned as from its naturall head ; for there the last year ended and the next began.

Nor are these *Tekupha's* but mentioned in the Scripture :

as the *Tekupba* of the Spring Quarter at the Vernal Equinox when Kings go forth to battel, 2 Sam. 11. 1. which as Moses saith, was in the head or first Moneth of the yeare, * Exod. 12. 2. The *Tekupba* of the Summer Solstice, when *Jeochniab* was carried captive, 2 Chron. 36. 10. The *Tekupba* of the Autumnall Equinox, at the returne and end of the yeare for Husbandry affaires, and beginning of the *Jubilee*, Exod. 23. 16. Lev. 25. 10 and Exod. 34. 22. Only the *Tekupba* of the Winter Solstice is not so plainly described; and yet some think it to be in Ezek. 40. 1. But however, whether it be or no, it is not much materiall: for having three, the fourth is not to be denied; in regard that as one Equinox is opposite to another, so is the one Solstice also opposite to the other.

It was sometimes the opinion of *Joseph Scaliger* that onely one *Tekupba* could be found in Scripture: but perceiving that to be an erroneous conceit, he plainly said *Judeos nihil antiquius habere Tekupbarum, sive quadrantium quatuor observatione*. Against which, though *Petavius* excepteth, yet thus much I find in him, as a thing which he granteth, saying; *Tekupba nihil aliud est quam Conversio, sive cardo anni quadruplex*, Lib. 2. c. 45. which is as much as he shall need to grant in this particular: for if the *Tekupba* be *cardo anni quadruplex*, then may we justly conclude it to be *cardo anni, quando Sol primum quatuor signorum ingreditur, Arietis, Cancræ, Libræ, Capricorni*.

These *Tekupba's* in the beginning of the World, if they be reduced to the course of our *Julian* yeare, were, the first of them on the 23. day of *April* in the Evening, when the 24. day was begun according as the *Jewes* account; the second on the 25. day of *July*; the third on the 27. day of *October*; the fourth and the last on the 25. day of *January*; by which I meane that there the fourth or last Quarter of the yeare began, and was not ended till the 23. day of *April* next after was finished. And why they be not still on those dayes, is because the Equinoctiall and Solstitiall points have anticipated and not kept their places on those dayes and Moneths they were at the first: which anticipation is not in regard of any error or irregularity that is in the motion of the Sun, but because the *Julian* year agreeth not thereunto, but is a little longer

longer then of right it should be : For the true Solar year (in the meane measure thereof) doth not consist of 365. dayes and full six hours; but rather of 365. dayes five hours, 48 minutes, 39 seconds, and 41 thirds. By which length of the Tropicall year, we finde in one year an anticipation of eleven minutes, twenty seconds, and nineteen thirds : which though it be at the first but a little, will neverthelesse in many years amount to the number of no few dayes, as we see it doth. For by the end of 127 years will be twenty four hours gained, with thirteen thirds : thereby declaring that the day of the *Vernal Equinox* in the beginning of the World, even till 95 years were ended, was in the common years on the 23 day of *Aprill*, though it be now on the tenth day of *March*; and the *Autumnall Equinox* on the 27 day of *October*, though it be now on the 13 day of *September* : Thus I say it was in the common years, though in the *Bissextile* one day sooner.

And why I allow but ninty five years at the first for the alteration of a day, is not because twenty four houres are gained in that time, but because the time of the first *Equinox* was at the * evening of the 23 day : And therefore though at the first, ninty five years will bring the *Equinox* to a new day according to the *Julian* account, which begins the day from Midnight; yet afterwards we must not reckon that these *Tekupba's* change their places so as to be on a new day after the same account, till the end of the 127 years after.

* At wch. time
the first day of
the World began,
reaching
the very evening
of the 24.
day.

I conclude therefore (this rule observed) that the *Tekupba's* change their places one day by the end of 127 years, and must be therefore set either backward or forward, according to the time propounded wherein we seek them : which the late *Jews* not observing, have them now not in their right places, although by them they still divide the year into four *Quarters*.

But of this enough : onely let me adde a Table, therein to shew how much the anticipation commeth to in any year desired, from one to six thousand : And after that another Table for the more ready finding the particular day of either *Equinox*.

A Table

The measuring Reed.

23

A Table by which may be found how much the Equinoctial antici-
pateth in any year desired, from one to six thousand.

Years.	Dayes.	Houres.	Minutes.	Seconds.	Thirds.
1	0	0	11	20	19
2	0	0	22	40	38
3	0	0	34	0	57
4	0	0	45	21	16
5	0	0	56	41	35
6	0	1	8	1	54
7	0	1	19	22	13
8	0	1	30	42	32
9	0	1	42	2	51
10	0	1	53	23	10
20	0	3	46	46	20
30	0	5	40	9	30
40	0	7	33	32	40
50	0	9	26	55	50
60	0	11	20	19	0
70	0	13	13	42	10
80	0	15	7	5	20
90	0	17	0	28	30
100	0	18	53	51	40
120	0	22	40	38	0
127	1	0	0	0	13
200	1	13	47	43	20
300	2	8	41	35	0
400	3	3	35	26	40
500	3	22	29	18	20
600	4	17	23	10	0
700	5	12	17	1	40
800	6	7	10	53	20
900	7	2	4	45	0
1000	7	20	58	36	40
2000	15	17	57	13	20
3000	23	14	55	50	0
4000	31	11	53	26	40
5000	39	8	52	3	20
6000	47	5	50	40	0

Another

Another TABLE more readily to finde the
day of either *Equinox*, by knowing either the year
of the *WORLD*, year of the *Julian* Pe-
riod, or common year of *CHRIST*.

Year of the World	Year of the Julian Period.	Vernal E- quinox	Autumnall Equinox	Yeare of Christ.
1	710	April 23	October 27	0
96	805	April 22	October 26	0
223	932	April 21	October 25	0
350	1059	April 20	October 24	0
477	1186	April 19	October 23	0
604	1313	April 18	October 22	0
731	1440	April 17	October 21	0
858	1567	April 16	October 20	0
985	1694	April 15	October 19	0
1112	1821	April 14	October 18	0
1239	1948	April 13	October 17	0
1366	2075	April 12	October 16	0
1493	2202	April 11	October 15	0
1620	2329	April 10	October 14	0
1747	2456	April 9	October 13	0
1874	2583	April 8	October 12	0
2001	2710	April 7	October 11	0
2128	2837	April 6	October 10	0
2255	2964	April 5	October 9	0
2382	3091	April 4	October 8	0
2509	3218	April 3	October 7	0
2636	3345	April 2	October 6	0
2763	3472	April 1	October 5	0
2890	3599	March 31	October 4	0
3017	3726	March 30	October 3	0
3144	3853	March 29	October 2	0
3271	3980	March 28	October 1	0
3398	4107	March 27	Septemb. 30	0

3525	4234	March 26	Septem. 29	0
3652	4361	March 26	Septem. 28	0
3779	4488	March 24	Septem. 27	0
3906	4615	March 23	Septem. 26	0
4033	4742	March 22	Septem. 25	29
4160	4869	March 21	Septem. 24	156
4287	4996	March 20	Septem. 23	283
4414	5123	March 19	Septem. 22	410
4541	5250	March 18	Septem. 21	537
4668	5377	March 17	Septem. 20	664
4795	5504	March 16	Septem. 19	791
4922	5631	March 15	Septem. 18	918
5049	5758	March 14	Septem. 17	1045
5176	5885	March 13	Septem. 16	1172
5303	6012	March 12	Septem. 15	1299
5430	6139	March 11	Septem. 14	1426
5557	6266	March 10	Septem. 13	1553
5684	6393	March 9	Septem. 12	1680.

CHAP. V.

Of the Periods of Time by which the Yeares of the World may be truly reckoned. As also of the Jubilees; how to account them, where also to begin and end them.

THe first Period is from the beginning of the Creation, in the latter end of *October*, to the end of *Noah's Flood*; and containeth the number of 1657. yeares compleat: the full end not being till the yeare 1658. was begun.

The second is from the end of the said Flood when *Noah* came out of the *Arke*, to the promise made to *Abraham* at the time of his departure from *Charran* into *Canaan*; and is a Period of * 427. yeares almost ended.

The third is from the promise, at *Abrahams* departure from

* Which in adding the Periods toge-

ther must be
added to 1658
and not to
1657.

from Charran, to the coming of the Israelites out of Egypt, and doth containe the just number of 430. years.

The fourth is from the coming out of Egypt till King Salomon began the building of the Temple, in the fourth year of his reigne; and is a Period of 479. years compleat, or of 480. begunne.

The fifth is from the first founding of the Temple to the destruction thereof by Nebuchadnezzar, in the nineteenth year of his reigne almost ended, in the first year of the 48. Olympiad; and is a Period of 423. yeares, and about 103. dayes.

The sixth is from thence to the time that Zerobabell began againe to build it, in the second year of Darius King of Persia; and is a Period of 68. years and some dayes more.

The seventh is from thence to the beginning of Daniels LXX. weeks, in the twentieth year of Artaxerxes Longimanus, when Jerusalem was againe fully restored, and the wals thereof built up and finished by Nebemiab, in a streight of time: this being a Period of 65. years, as shall be afterwards proved.

The eighth is from thence to the beginning of Christs Ministry, in the seventie and fourth Julian yeare, at the Autumne of the year of the Julian Period 4742. and is a Period of 483. years: called by Daniel Seven weeks and Sixtie two weeks, as is recorded Dan. 9. 25. These seven and sixtie two make sixtie nine, and end at Autumne: but Christ was baptized on the sixth of January before. In the beginning therefore of the seventieth (or last) week exactly, betweene the first and second Passeeover after his Baptisme, when his Harbinger Jobu had now finished his message, and was cast into Prison, (a time precisely and purposely noted in the Evangelicall story) Christ first began to preach in Galilee the Gospell of the Kingdome, and proclaimed himselfe to be the MESSIAH. For after Jobu was put in Prison, saith Marke 1. 14. Jesus came into Galilee, preaching the Gospell of the Kingdome of God, and saying, *ἡ βασιλεία τοῦ Θεοῦ ἐγγύς ἐστιν* The time is fulfilled (that is, as Master Mede expounds it, the last Weekes

Week of the seventy is come) and the Kingdome of God is at hand. From that time (saith *Matthew* cap. 4. 17.) Jesus began to preach, and to say, *Repent, for the Kingdome of Heaven is at hand.* This was that day whereof Christ himselfe said at *Nazareth*, that that Scripture was fulfilled: The Spirit of the Lord is upon me because he hath annointed me to preach the Gospell to the poore, &c. and to preach the acceptable year of the Lord, *Luke* 4. 18. 19. This the time and place whence Saint *Peter* reckoned the beginning of Christs Prophecy in his Sermon to *Cornelius*: That word (saith he) which was published throughout all *Judea*, and began from *Galilee* after the Baptisme which *John* preached, &c. *Acts* 10. 37. Learned *Scaliger* also here hath well observed: For though he expound *Daniels Weekes* otherwise then I have done; yet this he saith, *Dimidium autem Septimane pertinet ad predicationem Messie, quod nemo ignorat: Predicatio autem non a Baptismo incipit, quod hactenus omnibus persuasum fuit, sed à vinculis Jobannis Baptiste.* Thus he; Who hereupon accounteth from the imprisonment of *John*, to the Resurrection of Christ, three yeares and a halfe; saying, *A vinculis Jobannis & predicatione ad Resurrectionem, anni tres cum semisse.* And againe, *Male hactenus tempus Predicationis a Baptismo definitum.* Thus in his first Edition: and in his second, thus; *Hinc incipit* (saith he) *predicatio Christi.* Meaning that from the imprisonment of *John*, between the first and second Passeeover, was the beginning of Christs preaching.

*Scal. De E-
mond. temp.
lib. 6. edit. 1.*

The ninth is from hence to the Passion of Christ, in the middle of this last week, and is a Period of three yeares and six moneths: For in the fourth year of this week (three yeares and an halfe after Christ Jesus began his Prophecie) being made our High Priest, he offered himselfe upon the Crosse a Sacrifice for Sin, was dead, buried, and rose again: Then ascended up into heaven to be installed, and to sit at the right hand of God, and from thenceforth to reigne till he have subdued all his enemies under his feet. The time of this Period is confessed even by some among the Jewes: three yeares and a halfe the glory of God stood upon *Mount Olivet*

and preached, saying, Seek the Lord while he may be found, call upon him while he is near ; as Rabbi Janna noteth.

The next to this is the tenth *Period*, and is from the Passion of Christ to the end of the last *Jubilee* at the Autumne of the year foregoing the destruction of *Jerusalem* by the *Romans*, containing the number of thirty six years and and a halfe, or thereabout.

This *Rest* or *Jubilee* was the last that ever the Jews saw in their owne Land : for in the next year after it was ended, their Temple and City was utterly destroyed, and they themselves cast out, even in the year of the World 4074. and year of the *Julian Period* 4783. Which year was also the seventieth year of Christ, according to the common account : the 115. Julian year, the second year of *Vespasian*, and year of *Rome* built 822.

And surely the Providence of God herein is clearly seen : for as they began their account for *Rests* and *Jubilees* in the last year of *Moses*, six moneths before they passed over *Jordan*, when they had conquered and began to possesse a part of that Land which God had given them for their Tribes to inherit : So in like manner his reckoning ended with them when the time was at hand that it should be taken away from them, and they cast out till the time of the fulnesse of the Gentiles come, *Luke* 21. 24. And to this, in one place, doth *Scaliger* well agree : for though in his fifth book *De emendatione Temporum*, he begins this reckoning in the seventh year after they came into *Canaan* ; yet afterward in his seventh book, in his notes upon that Kalender called *Computus Judaicus*, he plainely saith ; *Ingressus Israelis in terram, est primus annus Septimanæ*. That is, the entrance of *Israel* into the Land, is the first year of the Week : And so I account ; for the first year of the first Week was not ended untill the Autumne next after *Joshua* conducted the people of *Israel* over *Jordan*.

This last year of *Moses* was in the year of the *Julian Period* 3263. when the Kingdome of *Sidon* King of the *Amorites*, and the Kingdome of *Og* King of *Basban*, was conquered and given
to

to the children of *Gad*, and to the children of *Ruben*, and to halfe the tribe of *Manasse* the Son of *Joseph* for a possession : this conquest being about six moneths before *Joshua* passed over *Jordan*, as *Codoman* noteth. The seventh year from hence inclusively, was therefore the beginning of the first year of *Rest*, in the year of the *Julian Period* * 3269. And the seventh
* And was the year of the Jews Period 2317.
 seven in like manner the first *Iubilee*, in the year of the same *Period* 3311. and year of the *World* 2602.

But if it be so, that every Seventh Seven must be a *Iubilee*, then how could the *Iubilee* be the fiftieth year.

Well enough : For though the *Iubilee* fell alwayes into the Seventh Seven, yet neverthelesse it was the fiftieth year by including that year from whence the nine and forty exclusively were accounted. For if the year of *Iubilee* be reckoned other wise, the commandement concerning the years of *Rest* for the Land could not be observed, but the whole order would be disturbed, and the eighth year in every *Iubilee* be accounted for a year of *Rest*, though it were indeed the first year of another Week, and a year in which they were to plow and sow their ground, *Levit.* 25. 22. And that the manner of this reckoning may not seeme strange, I will shew you in a word or two some few other presidents, wherein the accounts are of the same nature. As for example: In Musick we call that an eighth which exclusively is but seven, and no wayes eight but by including the two extreme Notes. So also we call a *Quartaine* Ague, which hath not four dayes but by including the two sick dayes. Christ likewise is said to arise the third day ; which could not be but by including as well the day of his death and buriall, as of his Resurrection : for on Friday he suffered ; on Saturday was the Jewes Sabbath ; and on Sunday in the morning (that being the first day of the week) he arose, *Matth.* 16. 21. *Marke* 16. 2. And thus also it must be in the account for the year of *Iubilee* ; which though it fall into the seventh Seven, is neverthelesse the fiftieth year by including the two extreme termes of the reckoning.

But if this be not enough for the cleare understanding of
 this

this difficulty, know we that here (as in all numbring) two things are to be considered: The parts numbered, and the manner of numbering. The parts numbered are three: namely, The two extreme termes; and the Middlest, or what is between them: The manner of reckoning, that also is three-fold: The first is, when the middle numbers onely are accounted, and the two extreme termes excluded. The other, when the midst with both the extreme termes are included; and under this manner of reckoning is contained whatsoever is expressed by any *Ordinal number*. The third and last is, when the midst and one extreme terme onely is included, the other (which is the first terme) being excluded: and under this forme of reckoning falleth the true account of all such reckonings as are made by *Cardinall numbers*: For there be *Ordinal numbers*, and *Cardinall numbers*: By *Cardinall numbers* we inquire how many: And by *Ordinal numbers* we inquire of what *Order* the thing in question is. As for example, If the question be first concerning the number of years in a *Jubilee*; the answer then is, That there are but forty nine. But secondly, If the question be, of what order is the yeare of *Jubilee*, the answer then is, That it falleth into the fiftieth year: Both which the holy text doth well expresse. For thou shalt number unto thee (saith God unto Moses) seven Sabbaths of years, seven times seven years, and the space of seven Sabbaths of years shall be unto thee forty and nine years, Levit. 25. 8. In which words we have the first question resolved; namely, of the number of years in a *Jubilee*, That they are but forty nine. Then for the second, *Moses* sheweth that also, at the tenth verse, saying, And ye shall hallow the fiftieth year, &c. Now that this fiftieth year was no other then the last year of the seventh Week, is plaine in regard that it is a question whose resolution is by *Ordinal numbers*, having the middle years with both the extreme termes included. That therefore which learned *Junius* hath noted upon this text of *Moses*, is worth the marking. [And thou shalt hallow the fiftieth year] that is, saith he, The fiftieth year inclusively considered, as the Jews use to reckon. By which I doubt not but he meant the ancient Jews, who had seen as well the observation

of the *Jubilee*, as of the *Passeover*, which *Maimonides* never did: and therefore the lesse reason had *Broughton* and *Ainsworth* to follow him in this particular; especially considering that the *Period* or *Cycle* of the *Jews*, which they call *Æra Mundi* (set forth long before *Maimon* lived) will allow of no interruption of the *Sabbaticall* years, but granteth them to succeed orderly each to other: the dividing of it else by seven could never shew any one true year of the *Rest*. And if so, then must the *Jubilee* necessarily fall into the seventh seven, and not into the year next after it: for if the *Jubilee* be not till the year next after the seventh seven, then must the year next after that be accounted but for the first year of a new *Week*, which is manifestly false: for if that supposed first year be divided by seven, it will not have one, but two remaining. The like method is to be observed for finding the *Sabbaticall* years by dividing the year of the *Julian Period*, in any year after the death of *Moses*, by seven: for if nothing remaine, then doth the *Autumne* of the year divided begin a year of *Rest* or *Sabbath* to the Land: if one remaine, then about *Autumne* the first year of *Sowing* beginneth; if two, then the second: And so of all the other years, according to what remaineth. As for example, the 150. year of the *Grecians* (when *Eupator* besieged *Ierusalem*) was in the year of the *Julian Period* 4551. which being divided by seven, hath one remaining: and therefore that year was *Sabbaticall* unto the *Autumne* thereof, 1 *Maccab.* 6. *Ioseph. Antiq. lib. 12. cap. 14.* So also for the year when *Simon* the Father of *Hyrcaanus* was slain, it was in the year of the *Julian Period* 4579. before the year of the *Grecians* 177. was ended: which year of the said *Period* being divided by seven, hath also one remaining; and was therefore *Sabbaticall* untill the *Autumne* thereof. So also for the year when *Herod* took *Ierusalem*, it was when *M. Agrippa* and *L. Canidius Gallus* were *Consuls*, in the year of the *Julian Period* 4677. the ninth *Julian* year, and year of the *City* 716. Now this year of the said *Period* being likewise divided by seven, hath also one remaining; and was therefore a *Sabbaticall* year, or year of *Rest*, from the *Autumne*

Hillel set forth this *Period, anno dom.* 358. but *Maimon* was not till about the year of *Christ* 1180.

Ioseph antiq. lib. 13 c. 15.

turn before until the Autum̄ thereof : and so *Iosephus* sheweth, in his *Antiquities*, l. 14. c. 28. By which three examples all the other *Sabbathicall* years are knowne to be rightly fixed, and may be evermore found by the method aforesaid : yea though the head of their reckoning should not take place, untill either the seventh or fourteenth year of *Ioshua*.

Some I know (and they no meane Authours) begin this account at that Division of the Land which was in the seventh year of *Ioshua*, when *Caleb* was eighty five years old. But because the Land was not fully divided then, nor the Tribes sent home untill *Ioshua* caused a further Division to be made, and then sent the Tribes home to their possessions, therefore have others deferred the head of this reckoning till then : that is, till the fourteenth year of *Ioshua*. *Bonfrerius* in his Comment upon *Exodus*, as he is cited by *Philippus* in his *Chronology*, observes the same ; saying, *Due fuerunt distributiones terre, &c.* There were (saith he) two Divisions of the Land : the one in *Gilgal*, about the seventh or eighth year after the entrance thereinto : the other in *Shiloh* some years after. At the first, the Division was but begun, not finished : yea, for certaine causes put off, and to be accounted as if nothing had been done : From the latter therefore (in his judgement) the *Sabbathical* year ought to be reckoned, Adding moreover, and saying ; *Hebræi idem sentiunt, qui Sabbata terre à decimo quarto anno ab ingressu computant.* Hereunto agree sundry others ; as *Masius*, *Magalianus*, *Menocius*, and *Wolpius* in his first book *De Tempore*, where he hath words to the same purpose, saying ; The *Sabbaths* of the Holy Land neither were nor could be observed before the possession thereof : which he meanes to be then when it was fully divided, and the Tribes brought home to their possessions from helping their brethren, *Ioshua* 22. 4.

All this I know, and finde to be the opinions of *Scaliger*, *Bucholcerus*, *Calvisius*, *Alstedius*, *Armacbanus*, & of those other Authours aforesaid. Howbeit, because the *Jubilees* doe afford the best harmony, if they begin when the Jews were ready to passe over *Jordan* into the promised Land, and end when they were ready

Bonfrer. in
Exod. 23. 12.

Philippus in
Chronology

Wolpius *De*
Temp. pag. 61.

ready to be cast out, I hold me to what I mentioned first. For though they who strive for the fourteenth year of *Joshua* have said enough to remove the head of this reckoning from the seventh of *Joshua*, in regard that the Land was not fully conquered then, nor the Tribes sent home till afterward: yet is not their argument strong enough to fix it in the time they strive for. For if the observation of this account had been deferred so long, it had been an argument of great neglect, especially in them who had their Parts or Portions long before. The two tribes and the halfe had their inheritance at the very first on the other side of the river, before the other passed over *Jordan*; and there they left their Cattell, Wives, and Children: which happened towards the end of the last year of *Moses* already mentioned. After which, by such time as they were gone over, they had no more Manna, but lived on the annuall fruits of the Land, and did rather (as day by day they came into their hands) husband in common the Fields, Vineyards, and Olive-yards, then spoyle and waite them. And as they husbanded them in common, so by virtue of that Law which belonged to them all, they all of them (as well on the one side of the river as the other) let the Land rest by a joynt consent, in the seventh year after they, or any of them, began to possesse any part of it: and had at that Rest as much particularly divided among some other of the Tribes, as was then conquered: the rest of the Land being as well undivided as fully conquered untill the seventh year after, which was the second seven, and thirteenth (not fourteenth) year of *Joshua*.

CHAP. VI.

*Of the Julian Period, and how to joyn the years
of the world thereunto.*

THe *Julian Period* is an Astronomical Cycle artificially composed and invented by *Joseph Scaliger*, who by a continued


tinued multiplication of three *Cycles* used in the Julian year (*viz.* the *Cycle* of the Sun, Moon, and Roman Indiction) found out a Period of 7980. years, in the which those *Cycles* returne againe to their first numbers: and though by reason of that artificiall composition of it we finde that it reacheth beyond the first year of the World, yet is it of singular use both for the right computation of the Julian year in all Ages, even before the institution thereof by *Julius Cesar*, as also to record the allowed and granted distances of all times in Chronological accounts; the 4713. year thereof exactly agreeing with the year foregoing the first year of the common account of our Saviours birth; that first year being also the first year of the first Period of *Dionysius Exiguus*: according to the beginning of whose first Period, we vulgarly account the year of Christs birth, though it faileth four years of the true time, as afterward shall be shewed. Adding this now as not impertinent, that by putting 709. to any year of the World, we have the year of the *Julian Period*: so on the contrary, by taking 709. out of any year of the *Julian Period*, we have the year of the World as perfectly and exactly as may be; onely with this Proviso, that the year of the *Julian Period* begins on the first of January, and the year of the World not untill the Vernal Equinox next after.

And know further, that by applying this Rule to the Periods a foregoing, it will appeare that the first year of the World fell into the year of the *Julian Period* 710. The Flood into the year of the *Julian Period* 2366. and year of the World 1657. The Promise into the year of the *Julian Period* 2794. and year of the World 2085. The coming out of Egypt into the year of the *Julian Period* 3224. and year of the World 2515. The foundation of *Salomons* Temple into the year of the *Julian Period* 3703. and year of the World 2994. The destruction thereof by *Nebuchadnezzar*, into the year of the *Julian Period* 4126. and year of the World 3417. The second year of *Darius* King of Persia into the year of the *Julian Period* 4194. and year of the World 3485. The beginning of *Daniels* seventy Weeks into the year of the *Julian Period* 4259. and

and year of the World 3550. The first year of Christs Ministry into the year of the Julian Period 4742. and year of the World 4033. The passion of Christ into the year of the Julian Period 4746. and year of the world 4037. And last of all the Destruction of *Ierusalem* by the *Romans* into the year of the Julian Period 4783. and year of the World 4074.

CHAP. VII.

Other Observations concerning the Times in their Periods, untill the Destruction of the Temple by Nebuchadnezzar.

IN the year of the Julian Period 710. the Creation began ;  *The Creation*
 as by the former Periods appeareth : The precise time of which beginning seemeth to be at the evening of the twenty three day of *April*. For by the primitive practise of Gods owne example, the day was from evening to evening ; and was so commanded also afterward by a written Law, in *Lev.* 23. 32. To speak therefore of the divine institution of naturall dayes, we are to say that the evening as well as the morning, is pertinent to one and the same day, but make not up the whole day : for the whole day naturally, is that which we call in Greek *Νυχθημερον*, and is a day of day and night together. And therefore in that phrase of *Moses* [*the Evening and the Morning were the first Day*] is a *synecdoche*, by which the beginning of the night and of the day, is put for the whole night and day ; as by that before pointed at in *Leuiticum* may be seen : for there the day is reckoned from even to even, as being that which (if we respect the progresse of the Worlds Creation) naturally and indeed is a true day, although the artificiall day be but from the Sun-rising to the setting thereof.

This being premised, I take the beginning of the Creation to be, according to the Julian account, on the twenty three

day of *Aprill* at evening: so that the first day of the World was not ended till the evening of the twenty fourth day. The second day was after the same manner *Aprill* the twenty five. The third, *Aprill* the twenty six. The fourth, *Aprill* the twenty seventh: On which day the Sun, Moon and Stars were made, and set in the firmament of Heaven: The Sun probably in that part thereof which we now call the fourth degree of *Aries*. The fifth day was *Aprill* the twenty eight. The sixth, *Aprill* the twenty nine: that being the very day when the Sun and Moon were first of all in Conjunction: which was therefore the first day of the moneth, and might well by *Adam* be accounted so, because it was also the very first day that ever he saw. Now that on this Day *Adam* fell, divers of the Learned (both Jews and Christians) think: but it is a Tenet scarcely probable, not onely in regard of the multitude and variety of things don on the day that he was made, both before and after his Creation; but also because this sixth day concluded by *Moses* with these words: And God beheld all that he had made, and loe it was exceeding good: So the Evening and the Morning were the sixth day, Gen. 1. 31. More like it is that *Adam* fell on the twelfth day of *May* toward * Evening, when the fourteenth day of the first moneth was ending, and the fifteenth (which was on the sixth day of the week) ready to begin: which time and day agree very well to the institution of the first Passeover, *Exod.* 12. as also to the eating of the last Passeover and crucifying of Christ on the sixth day of the Week, and fifteenth day of the moneth: For on that day Christ dyed, even as on that day (4037. years before) Christ was promised to *Adam*, who had fallen as it were the day before, towards evening; as already hath been said. In this year the Cycle of the Sun was ten, the Dominicall letter B. the Cycle of the Moon seven, the Equinox at evening on the twenty three day of *Aprill* when the creation began, and the New Moon (or first day of the first moneth) on the nine and twenty day of *Aprill* *seria sexta*, which was the sixth day of the Week as hath been said, and is exactly true according to Calculation.

Of *Adam* and
his fall.

* Gen. 3. 8.

Also

The measuring Reed.

37

The Flood.

Also, to the year of the Julian Period 2366. when the Flood came, the Cycle of the Sun was 14. the Dominicall letter D. and the Cycle of the Moon ten : The Vernal Equinox was on the tenth of *Aprill*, and the Autumnall on the fourteenth of *October*. By which is gathered that the first day of the first moneth, in this year of the Flood was on the twenty one day of *Aprill*, *feria tertia* : the beginning of every moneth ordinarily being according to the *Phasis* or first vision of the Moon, which in the Land of Israel (and the parts thereabout) might for the most part be by eleven hours and thirty minutes after the time of the mean Conjunction.

And at no time could she be hid longer then 28. hours and 30. minu. as the learned Jews have told us. Now the first day on the first Moneth being on the 21 day of *Aprill*, sheweth that the 17. day of the second Moneth when the Flood began, was on the fifth of *June feria sexta*, even on the same day of the weeke on which the Beasts and Man was made. So that as on the sixth day of the week both Man and Beast were created, in like manner on the very same day of week the Flood began by which they were destroyed.

Know also that this first Moneth, or the first Moneth of this yeere, had but 29. dayes. The Second, third, fourth, fifth and sixth had 30 dayes a peice. The seventh 28. the last of which was on the 13 day of *October*. The eighth had 30. The ninth 29. The tenth 30. The eleventh 29. And the twelfth 30. the last of which was on the tenth day of *Aprill* in the yeare of the Julian Period 2367. So that the 27 day of the second Moneth in the said yeare, was on the same day that the Flood began in the yeare before; even on the fifth of *June*, which now was Sabbath day, on the which *Noah* came out of the Arke and offered Sacrifice, at the very time of a full year of dayes after the Flood began, *Gen. 8. 14.*

The reason of which reckoning thus, is this: namely, That though the Ancients even in the times of *Noah* and *Abraham* used to begin their Moneth à prima cœni, or from the 1. sight of the Moon; yet if the Moon could not be seen by reason of clouds, they then accounted 30 dayes for every such Moneth, though to some of them there would have been but 29 if the

Note this; it is no meane Character of a right time.

first sight of the Moon had been hindred.

Now in such a wet cloudie time as we may certainly conceive it to be when the Flood came, the Moon must needs be obscured and hid for many dayes; not only the 40 dayes and nights when it rained continually, but even to the end of the CL. on which if some raine had not fallen, but that the skie had been clear & without clouds, there would in all probability have been an abatement of the waters before those 150. dayes were ended: but no abatement was till then, if the words be taken as they Originally signifie in *Gen. 8. 3.*

And now why the seventh Moneth here mentioned had but 28 dayes, is because after the 150. dayes were ended, the Aire began to be cleare, insomuch that *Noah* knew when to begin the next Moneth by sight of the Moon: upon which I believe it was that *Berosus* said, *Noah* ordered the yeare to the course of the Sun, and the Moneth to the course of the Moon. For as *Wolphius* truly gathereth out of *Gen. 8. 22.* *Noah* was not the first Author of the ancient yeare: but the yeare being somewhat interrupted by the Flood was by him brought backe to the old ancient forme, which he taught his posterity.

But now for the finding out of this eighth Moneth, *Noah* I say knew when to begin it by the first sight of the Moon, which at *Babylon* and the parts thereabouts was on the 14. day of *October* in the yeare of the *Julian Period* 2366, after which *Noah* was in the Arke untill the 27 day of the second Moneth, and then came forth, even to the fifth day of *June* which was a Sabbath day and a just Solar year after the Flood began.

And note that the day on which the Arke rested upon Mount *Ararat* was the second day of *November*, in the yeare of the *Julian Period* 2366. for that was the seventeenth day of the seventh Moneth, and the next after the last of CL. dayes that the Waters prevailed. For (I said before) the waters prevailed 150. dayes, of which the 40 dayes of the continuall rain were part; else how could the Arke rest on the seventeenth day of the seventh Moneth? we are sure enough it did, *Gen. 8. 4.*

But

The measuring Reed.

29

Object.

But it is objected, that according to this rule the Arke must rest the very day the waters began to abate: which is not like, both in regard that they were fifteene Cubits above the highest Mountaines, and likewise in regard that it was above two Moneths after, before the tops of the highest Mountaines appeared.



Answ.

Not so. The tops of the Mountaines; but not the tops of the highest Mountaines. For the Mountaine tops appearing on the first day of the tenth Moneth, were rather the tops of the lower and inferiour Hills, then of the highest Mountaines. And for the ark resting on the *Ararat* two Moneths before; to that I answer: namely thus. The Arke was a vast body; and being so vast a body as it was, it could not chuse but draw many Cubits of water. Now suppose this proportion to be XI Cubits (and so many it might well be;) And if XI. then will it follow that the bottome of the Ark could never be more then foure Cubits from the tops of the highest hills: and in one day (and lesse) those 4 Cubits (and more) might easily be abated. Nor may this seeme strange: for though the depth from the tops of the highest Hills, to the superficies of the lower grounds, were as great as 30 furlongs (of which height they say Mount *Tabor* is;) yet by considering in what time that space was dried up, and drawing the abatement into a proportion, it will easily appeare that even to the first day may be allowed more by farre then foure Cubits. See Doctor *Waller* on *Genesis*; and there you shall find, That some who have proportioned the full time of abatement (which was from the seventeenth day of the seventh Moneth, to the first day of the first Moneth) with the space from the height to the highest Mountaines, have allowed 37 Cubits and an halfe for every day. But I grant not every dayes abatement to be alike, because the greatest compass above must have the lesser abatement; yet neverthelesse the first day might well have so much as would suffer the Arke to rest so soone as it did on the high Mountaines of *Ararat*: upon which *Moses* saith it rested on the seventeenth day of the seventh Moneth, *OE.* dayes after the

the beginning of the Flood. What more concerns the Flood shall be handled afterward.


The Promise.


Terah dyed in the year of the Julian Period 2794. and (as may be conjectured) not many dayes before the Promise was made to *Abraham*, who hereupon departed out of *Haran*, from his Kindred and his Fathers house, when he had almost finished the seventy fifth of his age, even in the year of the World 2085. Now in this year the Cycle of the Sun was twenty two, the Dominicall letter A. the Cycle of the Moon one, and the Vernall Equinox *Aprill* the seventh. By which is gathered that the first day of the first moneth, called afterward *Nisan*, was one the 31. day of *March*, *seria sexta*. The next moneth began *Aprill* the twenty nine, *seria septima*: The Promise might be then. After which *Abraham* departed out of *Haran* on the third or fourth of *May*, when the Sun was in the twenty six or twenty seventh degrees of *Aries*, in which place it was 430. years after on the twenty nine or thirtieth of *Aprill*, when *Israel* came out of *Egypt*, as you shall see by and by in that which I am to mention next.


The Exodus
or comming
out of *Egypt*


For in the next place the time of the comming out of *Egypt* is to be considered. This was in the year of the Julian Period 3224. and in the year of the World 2515. In this year the Equinox was on the third day of *Aprill*, *seria septima*: The Cycle of the Sun was four, the Dominicall letter C. and the Cycle of the Moon thirteen. By which is gathered that the first day of *Abib* or *Nisan* was on the sixteenth day of *Aprill*, *seria sexta*: the *Israelites* therefore killed and eat the Paschever on the twenty ninth day of *Aprill*,^{wh} was the fourteenth day of the moneth, *seria quinta*. After midnight they are driven out of *Egypt*, and sent away in haste: and therefore their comming from thence is to be reckoned on the thirteenth day of *Aprill*, which was the sixth day of the Week; even as on the same day of the Week Christ purchased a better Redemption by the blood of the Crosse. In all which I doe much admire at the wonderfull Providence of God, in disposing of the times so exactly and harmoniously: For as on the sixth day of the Week Man was made, and Christ suffered

The measuring Reed.

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fered; So on the sixth day of the weeke *Israel* was delivered out of the *Egyptian* bondage, on the very next day after the *Passeover*, even as on the next day after the *Passeover* *Christ* our *Passeover* was sacrificed for us, to free us from the bondage of *Sinne* and *Sathan*. In this year at this time, the *Sunne* was in the 27. degree of *Aries*: *Abraham* therefore by an exact account (having received the promise) went out of *Haran* on the fourth day of *May* 430. yeares before, when the *Sunne* was also in the same point of *Heaven* that he was in now. And why on the fourth of *May*, rather then on the thirtieth of *Aprill*, was in regard of the anticipation of the Equinoctiall; which, if we will reckon precisely, is to be observed, because (as hath been shewed) the *Julian* yeare agreeth not exactly to the course of the *Sunne*. But to go on: The History of the **Manna* doth also well accord to this, viz. that the day of the coming out of *Egypt* should be on the sixth day of the weeke: and in that is another sparke of Gods Providence; witnesse the fifteenth day of the second Moneth, which by accounting nine and twenty dayes to the first Moneth, fell into the seventh day of the weeke on which the *Israelites* murmured, had *Quailes* at even, and on the morrow morning *Manna*; which they gathered six dayes, but on the seventh day they found none, *Exod. 16. 26*. By which we see not onely the two and twentieth day of the second moneth was Sabbath day, but also that the first *Manna* fell on the first day of the Week, now called the Lords day in memory of our Saviours Resurrection, and hath been the Christians Sabbath ever since: and for the first moneth to have but 29 dayes, is more consentaneous to the motion of the Moon, then to have 30 before the odd houres arise to a day, which is not till the second moneth: The first moneth therefore hath but 29 dayes, though the second hath 30. For in one moneth (according to the meane motion of the Moon, from one Conjunction to another) we have but 29 dayes, 12 houres, 44 minutes, three seconds, and 12 thirds. I account therefore that the *Israelites* came out of *Egypt* when the nine and twentieth day of *April* was ending, and the thirtieth

1 Cor. 5. 7.

* *Exod. 16. 1.*

Another Character of a right time.

Let this be remembered: for it is a Rule to me in all the months in every year.

eth beginning. I account likewise that the first *Manna* fell on the thirtieth day of *May*, *feria prima* : and consequently that the nine and twentieth day of *May* and fifth of *June* were Sabbath dayes ; the one on the fifteenth day of the second moneth, and the other on the two and twentieth.

The Temple
founding.

That which I shall mention next is the year of the Julian Period 3703. and year of the World 2994. in which year King *Salomon* laid the foundation of the Temple on the second day of the second moneth. The Cycle of the Sun was seven, the Dominicall letter F. the Vernal Equinox upon the one and thirty day of *March*, and the Cycle of the Moon seventeen. By which is gathered that the first day of *Nisan* was on the last day of *March*, *feria prima* : and consequently that King *Salomon* began to build the Temple on the last day of *Aprill*, which was the second day of the second moneth, *feria tertia* : for on the second day of the second moneth this great work was begun, as may be seen in 2 *Chronicles* 3. 2. This was the fourth year of King *Salomon*, and after the coming out of *Egypt* the 480. not compleate but current. For indeed there were but 479. years fully finished, which with respect had to the place of the Sun at both times, and the anticipation of the Equinoctiall from the comming of *Egypt* to this time of the Temple, doth shew the end of their reckoning to be on the twenty six or twenty seventh day of *Aprill*, three or four dayes and no more before the Temple was founded. Thus then from the coming out of *Egypt* to the beginning of the building of the Temple were 479. years and about four dayes : it was founded therefore in the 480. year after the coming out of *Egypt*, as is mentioned in 1 *Kings* 6. 1.

The Temple
dedicated.

The next that I shall mention is the year of the Julian Period 3710. It was the eleventh year of King *Salomon*, and year when the Temple was dedicated, 1 *Kings* c. 6. ver. 38. and Chap. 8. 2. The Cycle of the Sun was 14. the Dominical letter D. the Cycle of the Moon five, the Vernal Equinox *March* the 31. and the Autumnall Equinox *October* the fourth. By which is gathered that the first day of the seventh moneth called

The measuring Reed.

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called *Tisri* was on the fifth day of *October*, *seria secunda*; and that the Dedication began *October*, the eleventh, *seria prima*. This was 3000. years after the Creation, even in the year of the World 3001. The Kalender of which Moneth is as followeth.

I S R A E L	O c t o b e r	Tisri, the seventh moneth, <i>An. Mundi</i> 3001. & anno Per. <i>Jnl.</i> 3710. <i>Cycle</i> 14. 5. In which Yeer and Moneth the Temple was dedicated, 1 <i>Kin.</i> 8. 2.	
1	5	E	
2	6	F	
3	7	G	
4	8	A	
5	9	B	
6	10	C	Sabbath-day.
7	11	D	1. The first day of the Dedication.
8	12	E	2. The second day.
9	13	F	3. The third day.
10	14	G	4. The fourth day. This (being the 10. day of the
11	15	A	5. The fifth day. } moneth) was the Ex-
12	16	B	6. The sixth day. } piation day.
13	17	C	7. The 7 th d. of the Dedicat. wch was also Sab. day
14	18	D	8. The 8 th d. on wch was a solemn Assembly, 2 <i>Cbr.</i> 7. 9
15	19	E	1. ¶ The first day of the Feast of Tabernacles, Le-
16	20	F	2. The second day. [<i>vit.</i> 23. 34.
17	21	G	3. The third day.
18	22	A	4. The fourth day.
19	23	B	5. The fifth day.
20	24	C	6. The sixth day of the Feast, which was now Sab-
21	25	D	7. The seventh day. [bath-day.
22	26	E	8. The last and great day of the Feast.
23	27	F	On this day (being the 23. of the moneth) <i>Salomon</i>
24	28	G	sendeth the People away, 2 <i>Chron.</i> 7. 10.
25	29	A	
26	30	B	
27	31	C	
28	1	D	
29	2	E	

This seventh Month being ended there was nothing wanting to the Temple for the quite compleating of it whereupon it is (as *Codoman* noteth) that in *1 Kings* 6.38. the Temple is said to be finished in the eighth Moneth, in the eleventh year of King *Salomon* : That is, It was then finished in all the parts thereof, and according to all the fashion and Ordinances of it both within and without. Or as the marginall reading in our last translation expresseth, It was then finished with all the appurtenances, and with all the Ordinances thereof. Which is as *Bucholcerus* observeth. It was dedicated (saith he) in the Moneth *Ethanim*; and in the following Moneth *Bul* it was finished with all the *Ustensils* thereof.

All which considered, we shall not need to drive the dedication into the twelfth yeare of King *Salomon*, as some have done: for if it were not dedicated till then, it must necessarily follow that it lay void for a whole year together after it was finished, which is very unlike.

Beside, that this was the right year of the dedication, I can further demonstrate by the courses of the Priests which served in the Temple till *Nebuchadnezzar* destroyed it: for we may easily beleve that in the first Sabbath of the dedication, the course of *Joarib* began, which we here see to be on the seventeenth day of *October*. To which time if we add 224. *Julian* yeares (in which space the courses returne to the same day againe) we shall come to the year of the *Julian Period* 3934. on the seventeenth day of *October*. After which we have 192. yeares more before we can come to the year of the *Julian Period* 4126. in which the Temple was destroyed; noting these 192. yeares to end on the seventeenth day of *October* likewise. And in 192. yeares we find 417. courses with 72. dayes over and above: which 72 dayes being taken out of the number of dayes which were from the beginning of that year of the *Julian Period* to the said seventeenth day of *October*, do direct us to the sixth day of *August* which then was Sabbath day and the course of *Joarib*: even that course of his in which the Temple was destroyed.

For when the Temple was destroyed it was the watch and
course

course, of *Joarib*, as the *Jews* have told us in their *Seder Olam rabba*: the course I say of *Joarib*: and IX. of *Ab*; which day is noted by them to be the next after the Sabbath, and the next after the Weekes end, as Master *Livelie* expoundeth the Hebrew text of that testimony.

And thus having done with this, I go on to the year of the *Julian Period* 4126, which was the nineteenth yeare of *Nebuchadnezzar* when the Temple and City were destroyed. The Cycle of the Sun was 10. the Dominicall letter B. the Cycle of the Moon 3. and the Vernall Equinox on the 27 day of March. *Calvisius* I am sure, and *Scaliger* as I remember, reckon this Destruction of *Jerusalem* by *Nebuchadnezzar*, to be in the year of the *Julian Period* 4124. But they faile of the true time. For in that yeare the first day of the first Moneth could not be any day later then the 27. day of March, and that was *seria quinta*: whereas if it be the true time, it should be rather *seria prima*. *Petavius* is for the next yeare, viz. 4125. But in that year take either the Conjunction in March, or in April, and neither will serve. For the one conjunction casts the first of *Nisan* into the fifteenth of March, *seria secunda*; and the other into the thirteenth of April, *seria tertia*: This therefore could not be the yeare neither, as appeareth by the day of the weeke before mentioned on which the IX. day of *Ab* must be.

The Temple destroyed by Nebuchadnezzar.

Langius, in his booke *De annis Christi*, pitcheth upon the yeare of the *Julian Period* 4117: but therein hath also failed of the true time; not only because he is thereupon inforced to alter the reigne of *Nabopolassar*; but also because the 40. yeares that *Ezekiel* saith *Egypt* was under *Babel*, will thereby be ended before their right time. For *Egypt* had not shaken off that yoke till after *Cyrus* had conquered *Babylon*, as is more then once recorded by *Xenophon*, and approved therein by men of no meane learning, and particularly by *Jacobus Amarnianus* in his *Annals* of holy Scripture.

I do undoubtedly therefore conclude the right yeare to be the year of the *Julian Period* 4126. in which year the first of *Nisan* was on the third day of April *seria prima*: and the IX. of *Ab*. on the seventh day of August, which was also *seria*

prima: at which time *Joarib* was in his course, having entered on it *August* the 6. *feria Septima*, for that the IX. of *Ab* was on the Eve of the Sabbath; I do not understand it otherwise then of the Eve ending the Sabbath; at which time the *Enemie* entered into the Temple to destroy it; even in the Course of *Joarib*. And thereupon it is that the *Jewes* in mournfull manner (according to the institution of their great *Synedrion*) use to sing thus:

*Die nona mensis Ab, hora Vespertini temporis,
Quum essem in Vigilia mea, Vigilia Joarib,
Introit hostiu, & Sacrificia sua obtulit,
Ingressus est in Sanctuarium injussu Dei.*

Thus they, as their words found in the Latine. But in this we are to note, that albeit the enemy entered into the Temple to destroy it on the ninth of *Ab* and course of *Joarib*, yet the said Temple was not burnt untill the next day: for it was on the tenth day of the fifth moneth; as the Prophet sheweth, in *Jerem.* 52. 12. And note also that on some part of *Jerusalem* the fire was kindled sooner, even three dayes before, 2 *Kings* 25. 8. burning from the seventh day untill the tenth. For so those two texts (in *Jeremiab* and the second book of the *Kings*) may well enough be reconciled. And note last of all, that the City was broken up and *Zedechia* taken a full moneth before: viz. on the ninth day of the fourth moneth, 2 *Kings* 25. 3. which (according to our Julian Kalender) was this year on the eighth day of *July*, *feria sexta*. So then, the City was broken up on the eighth of *July*; and the Temple burnt on the eighth of *August*.

And as for that which *Scaliger* alledgeth out of that book of the *Jews* which they call *Liber Angariarum*, wherein is written that they fast on the fifth day of the week, as if on that day of the week the Temple was burnt by the *Chaldeans*. To that I answer, that as in speaking of the ninth of *Ab*, they doe one day antedate the account of the Prophet *Jeremiab* for the day of the moneth: so in like manner they doe here antedate one day of the week, and make that to be on the fifth day of the week, which by comparing their

testimo.

testimony with another Scriptures) appeareth to be on the 6th day of the Weeke. For if according to the *Seder Olam*, the ninth of *Ab* were on the first day of the week, then must the seventh of *Ab* be on the sixth day of the week, and to be that day on which the *Chaldeans* began to set fire on some part of *Ierusalem*; as already hath been shewed out of 2 *Kin.* 25. 8.

Moreover *Scaliger* and some others have supposed that this year of the destruction of the Temple by *Nebuchadnezzar* must be *Sabbaticall* from the Autumne before: and this they say the Prophet *Jeremy* confirmeth, in the 28. chapter of his prophecy, at the first verse: where he sheweth that when *Zedecchia* began to reign, it was the fourth year; which they take to be the fourth year of a week from the Autumne before. And if so, then will the fourth year of his reigne be *Sabbaticall* till the Autumne thereof: and if his fourth year, then his eleventh or last year in like manner. Nor was this (say they) but that year of Rest which the same Prophet mentions in the 34. chapter of his prophecy, where we read that when *Nebuchadnezzar* had raised his siege from *Ierusalem* to goe against the King of *Egypt*, the Jewes took againe their Man-servants and Maide-servants, which they had a little before set at liberty, because it was a *Sabbaticall* year, and would not let them goe free as the Law required in *Deut.* 15. 12.

To which I answer, that the clearing of this dependeth upon the resolution of that doubt which concerneth that year in which the false Prophet *Hananiah* resisted *Jeremiah*, and dyed because he taught rebellion against the Lord, and perswaded the people (contrary to the prophecy of *Jeremiah*) that *Nebuchadnezzars* yoke must not be endured 70 years, but that within two full years it must be broken. Which story is at large set downe in the 27. and 28. Chapters of *Jeremiah*, and by *Scaliger* referred to the first year of *Zedecchia*, who indeed supposeth it to be the fourth year after a year of Rest: of which I see no reason, because the whole scope of the four and thirtieth Chapter doth demonstrate that year to be a
year

year of Rest when *Nebuchadnezzar* laid his seige against *Ierusalem*; which we know to be the ninth year of *Zedechia*, and tenth day of the tenth moneth, *Ier.* 52. 4. Now this was in the year of the Julian Period 4124. on the seventh of *Ianuary feria tertia*; at which time the ninth of *Zedechia* was still running on, and was not ended till about the beginning of the fourth moneth next after. *Nebuchadnezzar* therefore began to beseige *Ierusalem* on the seventh day of *Ianuary* in the year of the Julian Period 4124. which year was Sabbathicall from the Autumne before till the Autumne thereof, and was that Sabbathicall year in which the Jews let their servants goe free in the beginning thereof, thereby encouraging them to fight against the *Chaldeans* who then were come into the confines of *Iudea*, and fought against the Cities thereof, *Ierusalem* not excepted, but had not yet laid their seige against it: for that was not untill the time before mentioned. How long this continued before the *Egyptians* came with an Army to succour *Zedechia*, by raising this first seige, is not expressed: but that they came, and that the seige thereupon was raised, is certaine. This when the Jews perceived, and saw that the *Chaldeans* were gone from them to fight against the *Egyptians*, they took their freed servants againe into bondage, vainely perswading themselves that the *Chaldeans* would come back no more, which proved farre otherwise. For *Nebuchadnezzar* having put to flight the Army of *Pharaoh*, returns againe to *Ierusalem*, and on the fourth day of *May*, in the year of the Julian Period 4125. renews his seige against it, * 430. dayes before the City was broken up, as may be gathered out of the fourth Chapter of *Ezekiel*. This fourth day of *May* was on the two and twenty day of the second moneth, *feria tertia*: from whence the seige continued without any further interruption untill the City was taken, which was (as I said before) on the eighth day of *July*. When therefore we read in *Ier.* 32. 1. 2. that *Nebuchadnezzars* Army lay before *Ierusalem* in the tenth year of *Zedechia*, and eighteenth year of *Nebuchadnezzar*, it is to be understood of his lying against it after this renewing of his seige, and before

Ier. 34. 1.

Ier. 37. 5.

Ier. 37. 10.
* viz. by reck-
oning, first
390. and then
forty dayes,
Ezek. 4. 5. 6.
for these put
together doe
make 430. &
end on the
eighth day of
July: they
must therefore
begin on the
fourth of *May*
in the year
next before
that year in
which they
ended.

before the beginning of the fourth moneth : for about the end of the third moneth, or beginning of the fourth, was the beginning of Zedechia's eleventh year, and likewise of all the other years of his reigne ; insomuch that his ninth year began at the same time, in the year of the Julian Period 4123 and was Sabbathicall from the Autumne thereof, untill the Autumne next after. From whence I conclude that if any part of Zedechia's ninth year was Sabbathicall, then could to his first year be the fourth after a Rest, but the sixth. Hananiab therefore dyed in no other then the fourth year of Zedechia, having resisted the Prophet Ieremiab from the beginning of Zedechia's reigne till then ; as learned Iunius, in his Annotations upon the place, well observeth.

And as for the burning of the Temple, take this note further ; viz. that the Temple was burnt before the full end of Nebuchadnezzars nineteenth year. 2 Kin. 25. 8. For though at that time Zedechia had reigned eleven years compleat, yet was not Nebuchadnezzars nineteenth year fully finished, in regard that Nebuchadnezzar began his reigne something later in the year then Zedechia did : for Zedechia began about the beginning of the fourth moneth, and Nebuchadnezzar began not till after the seventh day of the fifth moneth at the soonest, whose first year was in the end of Jeboiakims third year and beginning of his fourth, in the year of the Julian Period 4107. at the Summer time of that year : For in the Spring time of the year of the Julian Period 4104. towards the end of the second moneth, Iosiah was slain ; after whom Ieobaaz reigned three moneths : Then, in the Summer time of the same year, Ieobaikim began ; in the end of whose third year, and beginning of his fourth, was the first year of Nebuchadnezzar, as comparing the Prophet Daniel to the Prophet Ieremy may be seen : at which time his Father was alive, as Berosus sheweth. Moreover, in this year in the ninth moneth (and thats the reason why the Jews fast then) God gave Ieboiakim into the hands of Nebuchadnezzar : he was thereupon his prisoner, and bound in chaines to be carryed to Babylon, but went not ; for afterwards, by an agreement of servitude,

H

Dan. 1. 1.
Jer. 25. 1.
Towards the
end of the
third the seige
began : but
not till the
fourth was en-
tered did God
give Jeboia-
kim into the
hands of Ne-
buchadnezzar.
2 Chro 36. 6.

he

* But not till
near the en-
ding of the
Spring quar-
ter.

he was released and sent home, viz. in the * beginning of the year of the Julian Period 4108. and so became his servant 2 Kings 26. 1. from whence the 70 years in *Jeremy* do undoubtedly take their beginning, *Ier. cap. 25. 2. and cap. 29. 10.* After this, *Nebuchadnezzar* prosecuting his victories, takes all that belonged to the King of *Egypt*, between the river of *Egypt* to the great river *Euphrates*: and in the mean while his Father dyed; after he had reigned one and twenty years; as *Berosus* and *Ptolomy* in his Mathematical Canon have declared. And now upon this *Nebuchadnezzar* is sent for home into *Babylon*, where he takes the whole Empire upon him, and reigneth from hence 43 years, as is testified by the Authours aforesaid: of which, more shall be spoken

* viz. Incha.

11.
An Eclipse in
the fifth year
of *Nabopolassar*.

* afterward.

A list of the
Kings of *Ba-
bylon* from the
beginning of
Nabonassar.

And note that in the Julian Period 4093. was an Eclipse of the Moon, noted by *Ptolomy* to be in the year of *Nabonassar* 127. and fifth year of *Nabopolassar*; and so indeed there was. For though in this year of the Julian Period the sixth year of *Nabopolassar* began, yet the Eclipse was whilst the fifth year was still running on: for the Eclipse was on the 23 day of *April*, 29 minutes past five in the morning; the sixth year not beginning untill some time after.

Shall I add any thing more? then take a list of the Kings of *Babylon* and their years from the beginning of *Nabonassar*, till the death of *Nebuchadnezzar*; which is as followeth.

Nabonassar began in the year of the Julian Period 3967. and reigned 14 years. *Nadirus* two, *Chozirus* and *Porus* five, *Iluleus* five, *Mardokempadius* 12. *Arcianus* five. An Interregnum two, *Belitbus* three; *Apronadius* six, *Regebelus* one, *Meseffimordabus* four; An Interregnum eight; *Assaradinus* 12 complete, or 13 current. *Saofduchzus* 20: his first was in the thirteenth or last of *Assaradinus*. Then *Cbyniladanus* 22, *Nabopolassar* 21. And after him *Nebuchadnezzar* 43. He reigned as it were * two years with his Father; which, with the 43 after him, amount to 44 and some odd moneths.

* Or one year
and some odd
moneths.

The rest of the Kings after *Nebuchadnezzar* untill *Cyrus* shall be mentioned afterwards. Here therefore now is the end of this Chapter.

C H A P.

CHAP. VIII.

The Periods againe considered, and all such doubts and scruples cleared as may arise concerning the just length of any of them: together with Answers to certaine other Questions not impertinent.

SECT. I.

Of the time from the Creation to the end of the Flood.

THat the Flood came in the year of the World 1656. is granted by almost all Chronologers: only some few have cast it into the year 1657. which I also take to be the right year, and have so accounted it: And that for these reasons.

First because it came not till Methuselah was dead; who being born in the year of the World 688. (as by the ages of the Patriarches well appeareth) and living 969. years, must needs be alive till the year of the World 1656. was ended: The Flood therefore came not till the year of the World 1657. It is but a fabulous fancy to say that this Patriarch was alive and taken into Paradise: for unlesse his abode were with Noab in the Ark, the Waters of the Flood could not but drowne him. But as his name in the Hebrew signifieth, He dyeth, and the Emission or Dart (meaning the Flood) cometh.

Secondly, Noab was born (as doth also well appear by the ages of the Patriarches) in the year of the World 1057. and lived 950 years: he dyed not therefore till the year of the World 2007. was begun. Out of which take 350. (for so long Moses saith Noab lived after the Flood) and there will remaine 1657. for the year when the Flood began.

And thirdly, the Mathematicall calculations already mentioned agree well to that year.

But it is objected: If the Flood came not in the year of the World 1656. how then could it come in the six hundredth year of Noab; as Moses (in Gen. 7. 11.) saith it did.

Well enough, For though the Six hundredth year of *Noah* was not ended till after that Moneth in which the Flood began; yet it might be ended within some short time after. For though the years of the *Patriarchs* (both when they begat their children, and also when they themselves died) were full and compleat yeares : yet who can clearly prove that they were all born at one and the same time of the yeare. It is therefore to be observed that *Moses* begins not his account of their yeares from the punctuall day of their Nativity, but rather from the beginning of the naturall yeare nearest and next after the day of their birth, as learned *Langius* noteth. Patet id (saith he) in *Noacho*. Anno namque quo diluvium finitum est inenante, primo die primo mensis, statim incipiri 601 *Noachi*, cum tamen minime certum sit *Noachum* isto die aut tempore fuisse natum. *Lang.* 2. pag. 253.

Reckon therefore thus : viz. That *Seth* was borne to *Adam* when *Adam* was fully and compleatly 130. yeares old : that is in the yeare of the world 131. *Gen.* 5. 3. To which add 105. (the age of *Seth* when *Enos* was borne) and so will the birth of *Enos* be in the year of the world 236. *Gen.* 5. 6. To which add 90. (the age of *Enos* when *Kenan* was born) so shall the birth of *Kenan* be in the yeare of the world 326. *Gen.* 5. 9. To which add 70 (the age of *Kenan* when *Mabalaleel* was borne, so shall the birth of *Mabalaleel* be in the yeare of the World 396. *Gen.* 5. 12. To which add 65 the age of *Mabalaleel* when *Jared* was borne) so shall the birth of *Jared* be in the year of the world 461. *Gen.* 5. 15. To which add 162. (the age of *Jared* when *Henoch* was born) so shall the birth of *Henoch* be in the yeare of the World 623. *Gen.* 5. 18. To which add 65. (the age of *Henoch* when *Methuselah* was born) so shall the birth of *Methuselah* be in the yeare of the world 688. *Gen.* 5. 21. To which add 187. (the age of *Methuselah* when *Lamech* was born) so shall the birth of *Lamech* be in the yeare of the World 875. *Gen.* 5. 25. To which add 182. (the age of *Lamech* when *Noah* was borne) so shall the birth of *Noah* be in the year of the world 1057. *Gen.* 5. 29. To which add 600 yeares of *Noah*, so shall the year of the world be 1657. in the begin-

ing whereof the six hundreth yeare of *Noah* was not quite finished, as already hath been shewed. And thus we see the year of the Flood to be in the yeare of the World 1 6 5 7, which ended not untill the year 1658. was begun.

And now for the time of the yeare when it began, *Moses* saith that it was in the second Moneth and seventeenth day of the Moneth when all the fountaines of the great Deepe and Windowes of Heaven were opened : which second Moneth must be reckoned from the Spring, and not from Autumne; as in the second Chapter I have already proved. *Berosus* the *Chaldean* agreeth thereunto, saying that the Flood began on the fifteenth day of that Moneth, which with them was called by the name of *Desius*, which Moneth *Desius* is confessed by *Scaliger* in his Notes, page 44. to agree to that which *Moses* calleth the second Moneth : The lesse reason therfore had *Scaliger* to decline it; only he might have held to this, that though the Moneth were right, yet the day was wrong; for if *Desius* were altogether the same with that which was the second Moneth among the *Jewes*, then should not the day mentioned be the fifteenth, but seventeenth, *Gen.*

17.10.

Or if the Moneth were not altogether the same, but must have a fixed time of beginning, which *Langius* proveth to be on the 25 day of *May*; then must the Flood begin, not on the fifteenth day thereof, but on the twelfth : which day of *Desius* I take to be the first day of the Flood, in regard that in this year it agreeth both to the fifteenth day of the second Moneth mentioned by *Moses*, as also to the fifth day of *June* when the Flood began.

But of this I shall need to say no more. That which is next, shall be an *Hebrew* and *Julian* Kalender for the whole time of the Flood, accounting the beginning thereof to be in the yeare of the *Julian* Period 2366. on the fifth day of *June*, *seria sexta*

*An Hebrew and Julian Calender for the Yeer of the
Univerſall Deluge or Flood, beginning in the yeer of the Julian
Period 2366. and yeer of the world 1657. The Cycle of the
Sun was 14. the Dominicall Letter D, and the Cycle
of the Moon 10.*

The first Moneth, Anno Mundi 1657.	
The first Moneth.	APRIL.
	1 31 F
	2 22 G
	3 23 A
	4 24 B
	5 25 C
	6 26 D The first day of the Week.
	7 27 E
	8 28 F
	9 29 G
	10 30 A
	11 1 B The first day of MAY.
	12 2 C
	13 3 D The first day of the Week.
	14 4 E
	15 5 F
	16 6 G
	17 7 A
	18 8 B
	19 9 C
	20 10 D The first day of the Week.
	21 11 E
	22 12 F
	23 13 G
	24 14 A
	25 15 B
	26 16 C
	27 17 D The first day of the Week.
	28 18 E
	29 19 F

*An Hebrew and Iulian Calender for the Year
of the Univerſall Deluge or Flood.*

The ſecond Moneth, <i>Anno Mundi</i> 1657.	
The ſecond Month	MAY.
	1 20 G
	2 21 A
	3 22 B
	4 23 C
	5 24 D The first day of the Week.
	6 25 E
	7 26 F
	8 27 G
	9 28 A
	10 29 B
	11 30 C
	12 31 D The first day of the Week.
	13 1 E The first day of JUNE.
	14 2 F
	15 3 G
	16 4 A
	17 5 B ¶ On this day the Flood began, <i>Gen. 7. 11.</i> — It
	18 6 C was the very ſame day of the Week on which
	19 7 D Man was made : which circumſtance of time is
	20 8 E worth the marking ; for as on the ſixth day of
	21 9 F the Week God made both Man and Beaſt, ſo on
	22 10 G the ſame day of the Week he ſends a Flood of
	23 11 A Waters to deſtroy them.
	24 12 B
	25 13 C
	26 14 D The first day of the Week.
	27 15 E
	28 16 F
	29 17 G
	30 18 A

*An Hebrew and Julian Calender for the Year
of the Univerſall Deluge or Flood.*

The third Month	JUNE.		The third Moneth, <i>Anno Mundi</i> , 1657.
1	19	B	The first day of the Week.
2	20	C	
3	21	D	
4	22	E	
5	23	F	
6	24	G	
7	25	A	
8	26	B	
9	27	C	The first day of the Week.
10	28	D	
11	29	E	
12	30	F	
13	1 st	G	The first day of JULY.
14	2 nd	A	
15	3	B	
16	4	C	
17	5	D	The first day of the Week.
18	6	E	
19	7	F	
20	8	G	
21	9	A	
22	10	B	
23	11	C	
24	12	D	
25	13	E	The first day of the Week.
26	14	F	
27	15	G	
28	16	A	
29	17	B	
30	18	C	

* This was the last day of the forty dayes that it rained.
On this day the forty dayes that it rained were ended, but
the Waters are still to prevail until these forty be 150.
Gen. 7. 22. Dies enim pluviarum hiſce 150. diebus includen-
dos eſſe, ex eo patet quod Arca quievit die xvii. Menſis ſep-
timi. Calviſ. in Chronol.

*An Hebrew and Julian Calender for the Yeer
of the Univerfall Deluge or Flood.*

The fourth Month		JULY.		The fourth Moneth, <i>Anno Mundi</i> 1657.	
1	19	D	The first day of the Week.		
2	20	E			
3	21	F			
4	22	G			
5	23	A			
6	24	B			
7	25	C			
8	26	D	The first day of the Week.		
9	27	E			
10	28	F			
11	29	G			
12	30	A			
13	31	B			
14	1	C	The first day of August.		
15	2	D	The first day of the Week.		
16	3	E			
17	4	F			
18	5	G			
19	6	A			
20	7	B			
21	8	C			
22	9	D	The first day of the Week.		
23	10	E			
24	11	F			
25	12	G			
26	13	A			
27	14	B			
28	15	C			
29	16	D	The first day of the Week.		
30	17	E			

*An Hebrew and Julian Calender for the Year
of the Uniuersall Deluge or Flood.*

The fifth Month.

AUGUST.

The fifth Month, Anno Mundi

5701 6 5 7.

1 18 F
2 19 G
3 20 A
4 21 B
5 22 C
6 23 D
7 24 E
8 25 F
9 26 G
10 27 A
11 28 B
12 29 C
13 30 D
14 31 E
15 1 F
16 2 G
17 3 A
18 4 B
19 5 C
20 6 D
21 7 E
22 8 F
23 9 G
24 10 A
25 11 B
26 12 C
27 13 D
28 14 E
29 15 F
30 16 G

The first day of the Week.

The first day of the Week.

This was the first day of SEPTEMBER.

The first day of the Week.

The first day of the Week.

*An Hebrew and Julian Calender for the Year
of the Universall Deluge or Flood.*

The first Month.		The sixth Moneth, <i>Anno Mundi</i> 1657.	
1	17 A		
2	18 B		
3	19 C		
4	20 D	The first day of the Week.	
5	21 E		
6	22 F		
7	23 G		
8	24 A		
9	25 B		
10	26 C		
11	27 D	The first day of the Week.	
12	28 E		
13	29 F		
14	30 G		
15	1 A	The first day of OCTOBER.	
16	2 B		
17	3 C		
18	4 D	The first day of the Week.	
19	5 E		
20	6 F		
21	7 G		
22	8 A		
23	9 B		
24	10 C		
25	11 D	The first day of the Week.	
26	12 E		
27	13 F		
28	14 G	On this day was the Autumnall Equinox.	
29	15 A		
30	16 B		

*An Hebrew and Iulian Calender for the Teer
of the Uniuersall Deluge or Flood.*

The fourth Month

OCTOBER.

The seventh Moneth, *Anno Mundi*

1657.

1 17 C
2 18 D
3 19 E
4 20 F
5 21 G
6 22 A
7 23 B
8 24 C
9 25 D
10 26 E
11 27 F
12 28 G
13 29 A
14 30 B
15 31 C
16 1 D
17 2 E
18 3 F
19 4 G
20 5 A
21 6 B
22 7 C
23 8 D
24 9 E
25 10 F
26 11 G
27 12 A
28 13 B

The first day of the Week.

The first day of the Week.

The last of the hundred and fifty dayes, *Gen. 7. 24.*
¶ On this day the Ark rested on Mount *Ararat*;
from whence the Waters decreased day by day,
untill they were quite dried up and gone, *Gen.*
8. 4, 5.

The first day of the Week.

*An Hebrew and Julian Calender for the Year
of the Univerfall Deluge or Flood.*

The eighth Moneth, *Anno Mundi*,
I 657.

The eighth Moneth.		NOVEMBER	
1	14	C	The first day of the Week.
2	15	D	
3	16	E	
4	17	F	
5	18	G	
6	19	A	
7	20	B	
8	21	C	
9	22	D	The first day of the Week.
10	23	E	
11	24	F	
12	25	G	
13	26	A	
14	27	B	
15	28	C	
16	29	D	
17	30	E	The first day of the Week.
18	1	F	
19	2	G	
20	3	A	
21	4	B	
22	5	C	
23	6	D	
24	7	E	
25	8	F	
26	9	G	
27	10	A	
28	11	B	
29	12	C	
30	13	D	

The first day of DECEMBER.

*An Hebrew and Julian Calender for the Yeer
of the Universall Deluge or Flood.*

The ninth Moneth		The ninth Moneth, Anno Mundi 1657.	
DECEMBER.			
1	14	E	
2	15	F	
3	16	G	
4	17	A	
5	18	B	
6	19	C	
7	20	D	The first day of the Week.
8	21	E	
9	22	F	
10	23	G	
11	24	A	
12	25	B	
13	26	C	
14	27	D	The first day of the Week.
15	28	E	
16	29	F	
17	30	G	
18	31	A	
19	1	B	On this day the Yeer of the Julian Period 2367.
20	2	C	began, and now the Cycle of the ☉ was 15, the
21	3	D	Dominicall Letter C, and the Cycle of the ☿ 11.
22	4	E	
23	5	F	
24	6	G	
25	7	A	
26	8	B	
27	9	C	
28	10	D	The first day of the Week.
29	11		

*An Hebrew and Julian Calender for the Year
of the Univerſall Deluge or Flood.*

The tenth Moneth.		JANUARY.	
1	12	E	On this day (being the firſt day of the tenth Moneth) the Mountain tops appeared; which muſt be meant of the lower ſort of Hills, how elſe could the Ark reſt upon Mount <i>Ararat</i> above two moneths before? ſee <i>Gen. 8. 4, 5.</i>
2	13	F	
3	14	G	
4	15	A	
5	16	B	
6	17	C	The firſt day of the Week.
7	18	D	
8	19	E	
9	20	F	
10	21	G	
11	22	A	
12	23	B	
13	24	C	The firſt day of the Week.
14	25	D	
15	26	E	
16	27	F	
17	28	G	
18	29	A	
19	30	B	
20	31	C	The firſt day of the Week.
21	1	D	The firſt day of FEBRUARY.
22	2	E	
23	3	F	
24	4	G	
25	5	A	
26	6	B	
27	7	C	The firſt day of the Week.
28	8	D	
29	9	E	
30	10	F	

*An Hebrew and Julian Calender for the Yeer
of the Univerſall Deluge or Flood.*

The eleventh Moneth, *Anno Mundi*

1657.

The 11th Month.

FEBRUARY.

1 11 G
2 12 A
3 13 B
4 14 C
5 15 D
6 16 E
7 17 F
8 18 G
9 19 A
10 20 B
11 21 C
12 22 D
13 23 E
14 24 F
15 25 G
16 26 A
17 27 B
18 28 C
19 1 March D
20 2 E
21 3 F
22 4 G
23 5 A
24 6 B
25 7 C
26 8 D
27 9 E
28 10 F
29 11 G

The first day of the Week.

¶ On this day (being Sabbath day, and forty dayes after the appearing of the Mountain tops) *Noah* sendeth forth a Raven out of the Ark, which flyeth up and down till the Waters were abated, and returneth into the Ark no more, *Gen.8.6,7.*

On this day *Noah* sendeth forth a Dove, and she (finding no rest) returneth again, *Gen.8.9.*

On this day he again sendeth forth a Dove, and she returned to him with an Olive branch (or stalk) in her mouth; which shewed the falling of the Waters, *Gen.8.10,11.*

*An Hebrew and Julian Calender for the Year
of the Univerſall Deluge or Flood.*

The twelfth Moneth		MARCH.		The twelfth Moneth, <i>Anno Mundi</i> 1657.	
1	12	A			
2	13	B			On this day a third Dove is ſent, and ſhe returns
3	14	C			no more; howbeit, <i>Noah</i> did not open the cover-
4	15	D			ing of the Ark untill the firſt day of the next
5	16	E			Moneth, <i>Gen.</i> 8. 12, 13.
6	17	F			
7	18	G			
8	19	A			
9	20	B			
10	21	C			The firſt day of the Week.
11	22	D			
12	23	E			
13	24	F			
14	25	G			
15	26	A			
16	27	B			
17	28	C			The firſt day of the Week.
18	29	D			
19	30	E			
20	31	F			
21	1 ^{April}	G			The firſt day of APRIL.
22	2	A			
23	3	B			
24	4	C			The firſt day of the Week.
25	5	D			
26	6	E			
27	7	F			
28	8	G			
29	9	A			
30	10	B			On this day was the Vernall Equinox.

In Part I. the firſt leaf of K. is falſe, put this leaf in its place.

*An Hebrew and Julian Calender for the Year
of the Univerſall Deluge or Flood.*

The first Moneth, <i>Anno Mundi</i> 1658.	
APRIL.	
1 11	C On the first day of this Moneth Noab removed the
2 12	D Covering of the Ark, and looked, and behold
3 13	E the face of the ground was dry, <i>Gen.</i> 8. 13. how-
4 14	F beit he commeth not out till God commanded
5 15	G him, which was not untill the 27 th . day of the
6 16	A next Moneth: For though the Waters were dry-
7 17	B ed from off the Superficies, of the Earth by this
8 18	C first day of the first Moneth, yet the ground was
9 19	D still soft, unfit for habitation, and not dry enough
10 20	E to be trodden on by either Man or Beast, untill
11 21	F the twenty seventh day of the second Moneth, in
12 22	G this year of the World 1658.
13 23	A
14 24	B
15 25	C The first day of the Week.
16 26	D
17 27	E
18 28	F
19 29	G
20 30	A
21 31	B The first day of M A Y.
22 2	C The first day of the Week.
23 3	D
24 4	E
25 5	F
26 6	G
27 7	A
28 8	B
29 9	C The first day of the Week.

*An Hebrew and Iulian Calender for the Teer
of the Univerfall Deluge or Flood.*

The second Moneth, <i>Anno Mundi</i> 1658.	
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	<div> <div>10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30</div> <div> <div>M</div> <div>A</div> <div>Y</div> <div> <div>10</div> <div>11</div> <div>12</div> <div>13</div> <div>14</div> <div>15</div> <div>16</div> <div>17</div> <div>18</div> <div>19</div> <div>20</div> <div>21</div> <div>22</div> <div>23</div> <div>24</div> <div>25</div> <div>26</div> <div>27</div> <div>28</div> <div>29</div> <div>30</div> </div> </div> </div>

The first day of the Week.

The first day of the Week.

The first day of the Week.

The first day of JUNE.

¶ On this day (being Sabbath day) Noah came forth from the Ark, and offered Sacrifice, *Gen. 8.*

D 14, 15. This was a full year of dayes after the Flood began.

SECT. II.

*Of the Second Period from the end of the Flood
when the face of the ground was drie, to the Promise
at the time of Abraham's departure from Char-
ran into Canaan, that it was a Period of
427.yeaes almost ended.*

THis Period is proved by the age of the Patriarchs after the Flood, as that before it was proved by the age of the Patriarchs before the Flood.

The Flood (as we have already seen) began in the yeare of the world 1657. and continued a yeare ; so that it was not ended untill after the yeare of the World 1658. was begun: for on the 27 day of the second Moneth, was the full end thereof. Two yeares after which Arphaxad was borne, that is, in the yeare of the world 1660. *Gen. 11. 10.* To which yeare of the World add 35 (the age of Arphaxad when Salab was borne) so shall the birth of Salab be in the yeare of the world 1695, *Gen. 11. 12.* To which add 30 (the age of Salab when Heber was born) so shall the birth of Heber be in the year of the world 1725. *Gen. 11. 14.* To which add 34 (the age of Heber when Peleg was born) so shall the birth of Peleg be in the year of the world 1759. *Gen. 11. 16.* To which add 30 the age of Peleg when Reu was borne, so shall the birth of Reu be in the yeare of the world 1789, *Gen. 11. 18.* To which add 32 (the age of Reu when Serug was borne) so shall the birth of Serug be in the year of the world 1821. *Gen. 11. 20.* To which add 30 (the age of Serug when Nabor was borne) so shall the birth of Nabor be in the yeare of the world 1851. *Gen. 11. 22.* To which add 29 (the age of Nabor when Terab was borne) so shall the birth of Terab be in the yeare of the world 1880. *Gen. 11. 24.* To which add 130. (the age of Terab when Abraham was borne) so shall the birth of Abraham be in the yeare of world 2010. To which add 75. (the age of Abraham soon after the death of Terab

Terah) so shall we come to the yeare of the world 2085. and yeare of the Julian Period 2794: in which yeare, about the beginning of May, Abraham having received the promise departed out of Haran, and was a Son of seventie five years old; *Gen. 11.4.* that is, he was going on in his Seventie and fifth yeare, which not long after was accomplished, the reckoning being here as before in the 600. yeare of Noab when the Flood began.

Quest. But why is it that Abraham is reckoned to be borne when his Father was 130. yeares old, and not rather when he was seventie as the text seems to intimate *Gen. 11.27* ? The true time of Abrahams birth.

Ans. Because Abraham, who was a Sonne of *75 yeares at his departure from Haran, departed not thence untill his Father was dead; as Saint Stephen witnesseth, *At. 7.4.* Now we know that his Father lived *205. yeares; from whence if we take 75, it will appeare that Abraham was not borne when Terah was Seventie, as the text seemeth to intimate, but when he was 130. because 75. taken out of 205, leaveth for the remainder 130. * Gen. 12.4.

Secondly, it is witnessed by the ancient testimony of the true, not forged *Philo*, who being a Jew, was Ambassadour from his owne Nation to *Caius Caligula*; witnessed I say by him, that Abraham went not from Haran (otherwise called Charran) untill his Father was dead. For it is not like (saith he) that any who have read the Law can be ignorant how Abraham removing from the Chaldean Land stayed in Charran: and when his Father dyed there, he removed also from that Land. And againe, He leaveth it being seventie five yeares old, which *Moses* also saith in *Gen. 12.4.* * Gen. 11.32.

This of *Philo* is a cleare testimony, and well worthy of our serious acceptation: for he was as ancient as the *Protomartyr Stephen*, and understands *Moses* no other way then he had done.

Thirdly, *Rabbi Menasseh* (in his *Conciliator*) declareth the same; shewing there, that their best learned Interpreters understand it so.

Fourthly, The age of Abraham being expressed when he came

came from *Charran*, and not when he removed from *Ur*, was for no reason but to guid us to the time his of birth by being joyned to the time of *Terab's* death, who dyed in *Charran* and not in *Ur*, *Gen.* 11. 32. And further note, that in *Chaldea* God appeares to *Abraham*, and bids him, Get thee out of thy Country and from thy kindred, but maketh no mention of leaving his Fathers house, for that he took along with him, *Gens* 11. 31. But when God calls him from *Haran* or *Charran*, he then bids him depart from his Father house as well as he had done from his Country and kindred before; for now he left his brother *Nabor* and all his Fathers house behinde him. In the first Call *Terab* was alive, & to him is ascribed the conduct of that Journey from *Ur* to the *Chaldees*, as if he had received the Call, and had been the chiefe mover in the businesse; but it is onely to shew his * Conversion and readinesse to goe with *Abraham*, to whom God appeared whilst he was in *Ur* of the *Chaldees*, *Gen.* 15. 7. saying, Get thee out of thy Country, and from thy kindred, *Acts* 7. 2. 3. See also *Iosh.* 24. 2. But in the second Call *Terab* was dead, and *Abraham* was 57 years old, *Gen.* 12. 1. 4. *Acts* 7. 4. And as he was 57, so his Father was 205. which sheweth itill that *Abraham* was borne when *Terab* was 130. For the story in *Genesis* runs current and in a continuation, this being the order of the words: And the dayes of *Terab* were 205 years, and he dyed in *Charran*; and God said unto *Abraham*, Get thee from thy Fathers house: and in thee all the Nations of the Earth shall be blessed: and *Abraham* was 75 years old when he departed from *Charran*.

To illustrate then the whole by way of paraphrase: God in *Ur* of the *Chaldees* appeared to *Abraham* and said unto him, Get thee out from thy kindred, but take thy Fathers house with thee, and goe to to a Land which I shall shew thee: And when *Abraham* told *Terab* of his command, *Terab* condescended and consented; And *Terab* took *Abraham*, and *Lot* and *Sarai*, and they went away together from *Ur* to *Haran*, and dwelt there. And *Terab* dyed in *Haran*; And then God saith to *Abraham*, Get thee out of thy Country and from thy

* *Ioshua* 24. 2.

The measuring Reed.

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thy kindred, and from thy Fathers house also now, and goe into the Land that I shall shew thee: that is, into *Canaan*; whether *Abraham* went so soon as he departed from *Charran*, which was in the Land of *Chaldea* also, and not far from *Ur*; wherefore God againe called *Abraham* thence to goe into *Canaan*, *Gen. 12. 1.* And although there was a nearer way from *Ur* to *Canaan*, than to goe By *Charran* (as in the Maps of those Countries may be seen) yet because the nearest way was most dangerous and troublesome, God led them about by an inhabited and safe way, providing so for their infirmities, as he did the like afterwards for *Abrahams* children, *Exodus 13. 11. 18.*

Beside, when *Jeshua* saith: Our fathers beyond the River worshipped strange Gods, even *Terab* the Father of *Abraham*: he maketh *Moses* more clear and manifest; viz. that to *Abraham* in *Ur* God appeared, by whom *Terab* was moved to goe with *Abraham*. Now *Moses* mentioneth onely the appearing to *Abraham*, and the bringing of him out of *Ur*; but leaveth the speech to be gathered by the like in *Genesis* the twelfth, from whence *Saint Stephen* frameth it; saying, that after *Terab's* death, God biddeth him leave his Fathers house, and not his Land and kindred onely. And note that the family of *Terab* was in his house: out of which *Abraham* could not depart while *Terab* is with him, as principall of the journey. Nor doth the Hebrew text in *Genesis*, *Chap. 12. vers. 1.* but run on in plainnesse, thus: And God said unto *Abraham*. Not, for God had said. And therefore when *Terab* dyed in *Haran*, God said unto *Abraham*, Get thee out of thy Country and from thy kindred, and from thy Fathers house, unto the Land that I will shew thee. And in a word, to take away all further cavill about these two callings of *Abraham*, let it be againe observed that he was in his Country whilst he was at *Haran* as well as when he was at *Ur* of the *Chaldees*: for both these places were in one Country, in *Mesopotamia*, the Country between the * rivers, containing both *Syria* and *Chaldea*. And in that regard *Abraham* afterwards sending to *Haran* for a wife, let on *Gen. c.* for his Son *Isaac*, called it his Country, and the place of his kindred, *25. Quest. 12.*

Ioshua 24. 2.

* viz. *Chaboras* & *Euphrates*.

kindred, as is recorded in *Gen. 24. 2. 10.* See also *Codoman* in his *Chronologie, lib. 1. cap. 3.*

Note this, that as it was in the birth of *Noah's* Sons: so also in the birth of *Thayes* Sons.

But to goe and give truth the more perfect lustre, let this be likewise known & well observed, that *Thare* (or *Terab*) being 70 years old begat the eldest of those three Sons (*Abram*, *Nabor*, and *Haran*) and not all of them: even as *Noah* had done before, who begat the eldest of his three [*Sem*, *Ham*, and *Japhet*] when he was 500. The eldest of them I say, and not any of them before that year: So that if *Noah* begat the eldest of his three, when he was 500. then *Terab* begat the eldest of his three when he was 70. The eldest of *Noah's* three, was not *Sem*: neither could the eldest of *Terab's* three, be *Abraham*; because the manner of speaking is used in the Genealogies of the one, which is in the Genealogies of the other. If therefore it could be proved that *Sem* were the eldest of *Noah's* children, it would be the more easily granted that *Abraham* was the eldest of *Terab's* children: but the one cannot be proved, and therefore the other may not be granted. The contrary may be found and made apparent, viz. that *Sem* was not the eldest, nor that any of the three was borne before *Noah* was 500. which being so, the like must be in the begetting of *Terab's* Sons; namely, that *Abraham* was not the eldest (though first named) nor that any of the three was borne before *Terab* was 70. The naming of *Sem* first, and of *Abraham* first, doth nothing prove their Eldership: For it is no necessary consequence to say the first named in Scripture were alwayes the eldest in blood and birth; then should *Jacob* be elder then *Esau*, and *Ephraim* elder then *Manasses*: which we know to be otherwise, *Gen. 28. 5. and chap. 48. 20.* It is therefore well observed that *Moses* doth neither reckon the Sons of *Terab*, nor those of *Noah*, according to their Eldership, but according to their Dignity: and although they who be first named, had not the priority of Birthright; yet the Dignity of it is bestowed on them, as it was upon *Jacob* and others: because the Scriptures honour the blessed seed and line of Christ above the rest. For in Scripture there is a three-fold order of numbring men: the first is Natural; the second

second Personall, or of Dignity; and the third Historicall. Now hereupon it was that Saint *Austin* said: Piety (saith he) or rather divine Election, which evermore doth carry piety and the feare of God along with it, was the thing which gave place and precedency to *Sem* among the children of *Noah*, and to *Abraham* among those of *Terab*. And indeed *Abraham* being the Father of the faithfull, in whom all the Nations of the Earth should be blessed, was in that respect preferred before his other brethren. When therefore *Moses* comes at *Terab*, he then ends his Genealogie, and reckons three together, as he did before when he came at *Noah*; onely setting downe the time when either of them begat the eldest of the three: And lest it might be thought that the first named was the first born, he doth shew that to be otherwise; as in *Sem* when he begat *Arphaxad* two years after the Flood, for then was *Sem* but an hundred years old; and in *Abraham* when his Father dyed, for then was *Abraham* but 75 years old. The elder-ship among *Noah's* three belonged to *Iapeth*, but the dignity and prerogative belonged to *Sem*. For this is certaine: The Flood began in the 600 year of *Noah's* life; and *Sem* two years after that was but an hundred yeares old, *Genesis* 11. 10. Which being so, two must be added to 600. and then taking *Sems* 100 out of 602. the remainder will not be 500, but 502, which was the true and right age of *Noah* at *Sems* birth. The 500 year therefore is assigned for the birth of his eldest, which *Moses* more expressly saith was not *Sem* but *Japhet*; calling *Sem* the Father of the Sons of *Heber*, and brother of *Iapeth* the elder: Not the elder brother of *Iapeth*; as may be seen, *Gen.* 10. 21. And of *Cham* (or *Ham*) he likewise saith, that he was a younger Son: For when *Noah* awoke from his wine, he knew what *Cham* his yonger Son had done, *Gen.* 9. 24. In which place the word *younger* hath relation to the other two Sons who were free from the fact: and therefore this *Cham* was the youngest of them all; for (as we see) it was in respect of his other brethren that he is called the younger son. And note that this also sheweth, that till *Noah* was 500, none of all the three was born. Nor wil the true reading of the text suffer it to

be otherwise: For thus stand the Words. *And Noah was 500 years old: and Noah begat Sem, Ham, and Iapeth.* By which it appeareth, that unlesse he had lived no longer then 500 years, not any of them all could be born before that time. Draw then the Parallel, and the like will be in the children of *Terah* which was in those of *Noah*; viz. that the eldest of the three was born when their Father was 70, and this (as far as I can see any probability in the matter) must needs be *Haran*, who dyed before *Terah*, and had children marriageable for his two brethren; namely *Milcha* for *Nabor*, and *Icha* (if she were *Sarai*) for *Abraham*. But however, whether she were *Sarai*, yea or no, it makes no matter: for this is certaine, *Lot* was the Son of *Haran*, and not much younger then *Abraham*. For at the destruction of *Sodome* (*Abraham* being then * 99 years old) when the daughters of *Lot* lay with their Father, they said of him that he was an old man. Set then the birth of *Abraham* before *Haran*s, and how can any of these things be?

Beside, the time from the Flood to *Terah*'s seventieth year was too short to have the world so full of People and Kingdomes as it was in *Abraham*s time: For in *Abraham*s time, and long before (as it is excellently observed by Sir *Walter Raleigh*) all the then known parts of the World were peopled: All regions and countries had their Kings. *Egypt* had many magnificent Cities: and so also had *Palestine* and all the bordering Countries; yea and all that part of the World beside, as farre as *India*: And those not built with sticks, but of hewen stones, and defended with wals and Rampires: Which magnificence needed a Parent of more Antiquity then they have supposed, who place the birth of *Abraham* so near the Flood as *Terah*'s seventieth year. For that time, even in reason, is not sufficient, being * lesse then 300 years.

All therefore considered doe make me conclude that *Abraham*, undoubtedly, was borne when *Terah* was 130 years old. For though some frivolous objections may be made to the contrary, yet it is in vaine to object against such testimonies and proofes as will passe for current any where but among the Singular and inconsiderate, who are rather willing to wrangle

* At which time *Abraham*s body was said to be dead, but was revived by the power of God, not onely for the generation of *Isaac*, but for further procreation; as appeareth, *Gen.* 25.

Hist. of the World, lib. 2. page. 190.

* It was no more then 292

wrangle for the upholding of their opinions, then to yeeld or give over from what they first tooke up to be true. For as there be some who love to keep to that which best fits their fancy: so there be others who think it a discredit to let goe what they at first maintained.

SECT. III.

Of the third Period, from the Promise at Abrahams departing out of Haran, to the coming of the Israelites out of Egypt, that it was a Period of four hundred and thirty years.

THIS is proved by texts and testimonies out of Scripture. For first Saint Paul saith expressly, That the Law began * 430 years after the Promise, Galat. 3. 17. Which that it was the same promise of Christ that Abraham had in Gen. 12. is manifest by what the same Apostle said before, at the eighth verse, viz. That in thee shall all the Nations of the Earth be sed: agreeing therein to Moses, Gen. 12. 3.

* There were some odd moneths more. But the Apostle leaveth out the moneths as an imperfect number.

Now this directeth to the right reckoning, but is not altogether so precise as that which we have in Exod. 12. 40. For there we may perceive that the precise and exact ending of these years was not on the day that the Law was given, but on the day that the Israelites came away out of Egypt. The words of which Text be these; And the sojourning of the Children of Israel, whereby they sojourned in Egypt 30 years, and 400 years. which speech is altogether *Elliptica oratio*, or a defective speech: and is thus to be supplied; namely, And the sojourning of the Children of Israel, whereby they sojourned in Egypt, was to the end of 430 years. Not that they were in Egypt so long, but that they were a sojourning Nation so long: the beginning whereof was in the dayes of Abraham, at the time when he received the Promise, as by that of the Apostle before mentioned may be seen. The word *Sojourning* therefore (here used by Moses) hath relation to that

time of the Promise when *Abraham* left his Fathers house and became a sojourner in a strange Land, even the Land which God had promised to shew him, and which he afterwards gave to him to be possessed by his posterity in the fourth generation after him, *Gen. 15. 16.*

And now that these years are precisely and exactly so many and no more, appeareth by what followeth in the next verse, viz. *Exod. 12. 41.* wherein it is said, That when the 430 years were finished, even on the same day, all the hosts of the Lord went out from the Land of Egypt.

They therefore that begin this reckoning at *Jacobs* going thither are deceived. For first *Koath* was one who went when *Jacob* went, *Gen. 46. 11.* His son was *Amram*, *Exod. 6. 18. 20.* and *Amrams* son was *Moses*, *Num. 26. 59.* Wherefore seeing *Koath* was the enterer, and *Moses* the departer, the time from thence could not extend to 430 yeares; for *Koath* lived but 133 years, *Exod. 6. 18.* *Amram* but 137, *vers. 20.* and *Moses* was but 80 at the departure, *Exod. 77.* All which added together make but 350. and yet some of those years must be deducted, because they were not born one at the just end of anothers life, but lived some while the father and the son together: which deduction being made, the years remaining will be yet fewer and want still more of 430.

Secondly, *Jocabed* was the mother of *Moses*, and immediate daughter of *Levi*, born to him in Egypt; as it is, *Num. 26. 59.* Take then for a tryall the age of *Moses* at the departure, which was * 80 years; and the whole age of *Levi* was * 137. years: and add them together, so shall you have 217. Unto which number must be added 213 for the age of *Jocabed*, or else there cannot be 430. But that this should thus hang together, is impossible: for *Levi* was born 43 years before he came into Egypt, and living but 137 in all, there can be but 94 taken from him, and but 80 from *Moses*; which added together make but 174. Now then supposing that the abode in Egypt, from *Jacobs* going thither, was fully 430 years, it must needs be that *Jocabed* lived 256 years, although her age be accounted but from the day of her fathers death unto the day of her sons birth

* *Exod. 7. 7.*

* *Exod. 6. 16.*

birth : But to say there is likelihood in this, were extreme madnesse. For who thinks it probable that a woman (in those dayes) could be 256 years, and yet bear a childe ? or that a Kings daughter would make choyce of one so old to be her Nurse ? Beside, this womans age must be yet longer : for it is not like that she was born just at her fathers death, neither is it true that she dyed at her sons birth, because she was chosen (by Pharaoh's daughter) to be his Nurse.

And as for *Levi*, to prove that he was 43 years old (as hath been mentioned) this is well known ; viz. that *Joseph* was but four years younger then he, and when *Iosephs* brethren came into *Egypt*, *Ioseph* then was but 39 years old : *Levi* therefore must needs be 43 at the same time (because four and 39 make 43) and not live his whole time after the descending of *Iacob* thither. See *Gen.* 41. 46. and compare it with *Gen.* 45. 6.

Thus we see how *Moses* is to be understood in *Exod.* 12. 40. and consequently to account the 430. years of this Period. For the dwelling of the children of *Israel* who dwelled in *Egypt*, was 430. yeares : that is, Their peregrination, or their dwelling as strangers. And so the Greeke translateth ; which the Apostle also confirmeth, in *Act.* 13. 17. Their dwelling (I say) as strangers, begun from the time that *Abraham* left his kindred and his Fathers house, as already hath been proved. For though this people were not called *Israelites* in *Abrahams* time, but afterwards : yet because they proceeded out of *Abrahams* loynes, and did evermore boast of him as their Father, and because he also (the thing which *Moses* aymes at) was the first in their generation who sojourned in a strange land, the foresaid Text in *Exodus* puts no difference, but speaks of them all according to that name by which they were then called when *Moses* brought the seed of *Abraham* out of *Egypt*, even in the fourth generation, as God himselfe had formerly spoken and told it to *Abraham* in particular long before. And thus we have hitherto the right meaning of that text.

Quest. But how is *Moses* to be understood in his number of 400. yeares in *Gen.* 15. 13 ? doth not that crosse the former account.

N. B.

Qu. st.

Ans. Nothing at all. For there is a double summe of yeares mentioned concerning the seed of *Abraham* sojourning and afflicted; viz. 400. *Gen.* 15. 13. and 430. *Exod.* 12. 40. The 430. yeares was from *Abrahams* departing out of *Haran* to the comming of the *Israelites* out of *Egypt*, as hath been proved. And the 400. was from the fifth of *Isaac* to that time also: for both these reckonings have both one time of ending, but begin not both at once; the latter not beginning till *Ismael* (who was borne of the *Egyptian* woman *Hagar*) mocked *Isaac*, and was cast out of *Abrahams* house. The Apostle makes this manifest, by calling *Ismaels* mocking of *Isaac* persecution, *Galat.* 4. 28. So also *Moses*, in saying that *Abrahams* seed should be evill entreated. For know this of a surety, that thy seed shall be a stranger in a land not theirs: and shall serve them, and they shall entreat them evill 400. yeares, *Gen.* 15. 13. meaning, that from the beginning of this affliction should be 400. yeares before the end of their affliction from the *Egyptian* bondage. For as the first manifest affliction of *Abrahams* seed began now when this son of the *Egyptian* woman in a strang land mocked *Isaac*, so it ended at the bringing of the same out of *Egypt* 400. yeares after. Not that they were afflicted all that time, but that their affliction which began now in a strange land should not be ended, nor they brought into their promised land, untill the end thereof.

SECT. IIII.

Of the fourth Period, from the coming out of Egypt to the beginning of the building of King Salomons Temple, that it was a Period of 479. yeares compleat, or of 480. yeares current.

THis is proved by a plaine Text, in 1 *King.* 6. 1, where we read thus; And it came to passe in the foure hundredth and fourescore yeare, after the children of *Israel* were come out of the land of *Egypt*, in the fourth yeare of *Salomons* reigne over *Israel*, in the moneth of *Zif* which is the second Moneth, that

that he began to build the house of the Lord.

In which Text we have the whole summe in grosse, but must finde the particulars elsewhere: and they are found as followeth.

First, 40. yeares in the wildernesse after the Israelites came out of Egypt, *Deut.* 1. 3. *Deut.* 34. 4. 5. *Josb.* 1. 2. *Psal.* 95. 10. *Al.* 13. 18.

Secondly, 17 to the death of *Josbua* after *Moses*. For seeing all the other numbers but this may be found expressly written, this must needs be as much, as all the other (when they are gathered together) shall want of 480.

Thirdly, from the death of *Josbua* to the death of *Othniel*, 40. *Jud.* 3. 11.

Fourthly, 80. after that to the death of *Ehud*, *Jud.* 3. 30.

Fifthly, 40. from thence to the death of *Deborah*, *Jud.* 5. 31.

Sixthly, 40. after that to the death of *Gideon*, *Judg.* 8. 28.

Seventhly, *Abimelech* 3 yeares after *Gideon*, *Judg.* 9. 22.

Then *Thola* 23, *Judg.* 10. 2. *Fair* 22. *Judg.* 10. 3. *Jephtha* 6. *Judg.* 12. 7. *Ibsan* 2. *Judg.* 12. 9. *Elon* X. *Judg.* 12. 9. *Abdon* VIII. *Judg.* 12. 14. *Sampson*. XX. *Judg.* 16. 31. *Heli* 40. 1 *Sam.* 4. 18. *Samuel* and *Saul* 40. 10 *Al.* 13. 21. *David* after *Saul* 40. 2 *Sam.* 5. 4. *Salomon* after *David* till the founding of the Temple 4 current: for in the fourth year of his reigne the Temple was founded, 1 *King.* 6. 1.

All which Summes being added together, amount to 480. To which I add this note, that if *Salomon* began in the last year of King *David*, as some men thinke, then must *Josbua* have 18. yeares for the time that he had ruled after *Moses*: which I also thinke he had.

Quest. But if this account be true, how must we understand the 300. yeares in *Julg.* 11. 26. where *Jephtha* saith, That the children of Israel dwelt in *Heshbon* and her Townes, and in *Aroer* and her Townes, and in all the Cities that be along by the coasts of *Arnon*, three hundred years. By which it seemeth to be gathered that *Jephtha* judged not till 300 yeares after the children of Israel came out of the wildernesse into the land of *Canaan*, at the death of *Moses*. And if the time from

from thence thither, were 300. yeares then must the time from the coming out of Egypt to the Temple, be more then 480. For from the first yeare of *Jeptha* to the fourth yeare of King *Salomon*, were 175. yeares : which added to the 40 yeares of the wilderness, and to the 300. after that to *Jeptha*, doe make in all 515.

Answ.

But I answer that these 300. yeares are not to be reckoned from *Moses* death, but from the time mentioned in the beginning of *Jeptha's* narration, ver. 16. where the words are, But when *Israel* came up from Egypt, &c. From whence to the dayes of *Jeptha* were 306. yeares, which 6 odd yeares *Jeptha* omitted, it being not greatly materiall to account them so precisely; thus doth *Lutber* understand the place, *Iunius*, *Broughton* and others. *Broughtons* observation being this ; Note (saith he) that the 40 yeares in the wilderness are joyned as one time here, that things done in sundry parts of it be reckoned from one beginning.

Or (as a late writer answereth) About 34 yeares after that *Sibon* King of the *Amorites* had fought against the predecessour of *Balack* the son of *Zippor* King of *Moab*, and had taken all his Land, even unto *Arnon* ; *Israel* smote *Sibon* and all his people, & possessed his Country: Which was in the last yeare of *Moses*. From whence unto *Jeptha* were but 266 yeares current ; yet by adding the yeares of their owne possession unto *Sibon's* whose right they had by the Law of Conquest, *Jeptha* did justly say, that they had dwelt in or possessed those Countries 300 yeares. Which indeed is the same answer that Sir *Walter Raleigh* giveth in his History of the World, lib. 2. cap. 13. sect. 8. But I take the first answer to be the best : leaving the Reader neverthelesse to make choyce of which he pleaseth.

Quest.

Quest. But what shall we think of Saint *Pauls* number mentioned in *Acts* 13. 20. where we read that after the Land was divided, God gave his people Judges by the space of 450. yeares till *Samuel* the Prophet ? Verily if that time were a space of 450 yeares, then (what with the forty yeares in the Wilderness, the whole time of *Ioshua*, the forty yeares of *Samuel* and *Saul*, the forty of *David*, and the four of *Solomon*) the

the whole time from the coming out of Egypt to the Temple, will be almost 600 years.

Ans. No, it will not : For it is answered, either that the word *πρεσβυσις*, which signifieth 400, was mistaken by the scribe and put for *τριακοντα*, which is but three hundred : or else that Saint Paul reckoned as they did who reckoned the years of the Oppressours so as they added them to the years of the Judges, and not included them.

As for the first, it might be granted were it not that all Beroald. lib. Copies have 450. For we doe not know (saith Beroaldus) of 3. Chronol. c. any Copy, either Greek or Latine, which hath 350, but (as the ordinary reading is) 450. And therefore we cannot think either that there was a fault in the scribe, or that after the Apostles time some one or other *took in hand to correct the text, according to their understanding of the Book of Judges, as Master Perkins supposeth. For (as another speaketh) *Non est cur dicamus omnes Codices Græcos & Latinos esse corruptos : cum* * Master Perkins thinketh so, in his Harmony of Scripture. *suppeditat expedita conciliationis ratio.*

And therefore (according to the second solution) we may rather think that Saint Paul reckoned as they did, who took the years of the Oppressours and added them to the years of the Judges : accounting those times apart, which are of right to be included.

As for Example : When Jabin oppressed Israel, Deborah was one who Judged at the same time, Judges 4. 4. And when the Philistines oppressed, then was Sampson a Judge : For (saith the text) He judged Israel in the dayes of the Philistines, twenty years, Judges 15. 20. By which two places I doubt not but we are taught how to account the rest.

The maine objection is, how the Land can be said to have rest 40 years after the overthrow of Chusan by whom they were afflicted eight years, or eighty after the overthrow of Eglon, if part of those years it were vexed with war, and the people held by their oppressours under a miserable bondage.

But to this I finde a late writer, in his Annotations upon the place, give a fair answer ; viz. That it is not unusefull in

the Scripture to denominate a full number of years, from that which is properly true onely of the greater part of that number; as we see *Gen. 35. 26.* Where after the naming of the twelve sons of *Jacob*, this clause is added, These are the sons of *Jacob* that were born to him in *Padan-Aram*, and yet *Benjamin* is mentioned amongst them, who was not born in *Padan-Aram*, but in the Land of *Canaan*; and so likewise, *Acts 7. 14.* where it is said, that *Joseph* sent and called his Father and all his kindred, three score and fifteen souls; and yet indeed there went but three score and ten of them at that time into *Egypt*, *Gen. 46. 27.* And so againe, *Exod. 12. 40.* where it is said, that the sojourning of the children of *Israel*, who dwelt in *Egypt*, was four hundred and thirty years, and yet they were not in *Egypt* after *Jacobs* going thither above two hundred and fifteen years. And therefore in that it is said, And the Land had rest forty years, the meaning may well be, that the Land had rest to the end of forty years, to wit, counting the forty years from the death of *Ishua*, to the death of *Othniel*; and so of the rest where the like phrase is found. And so indeed *Tremelius* translates these words, *usque ad quadagesimum annum*, unto the expiration of forty years. Which is further confirmed by the like expression, in the fourteenth Chap. at the seventeenth verse, where it is said of *Sampsons* wife, that she wept before him the seven dayes while the feast lasted: and yet the meaning is onely, that she wept to the ending of those seven dayes, to wit, from the time he refused to tell her the meaning of his Riddle.

Furthermore, *Saint Matthews* Genealogies from *Rabab* to *David*, doe make it yet more manifest. For *Rabab* hid the spies; She was the mother of *Boaz*; He the father of *Obed*; and *Obed* of *Iesse*; and *Iesse* of *David*. Now though *Rabab* should bring forth *Boaz* at 80; and *Boaz* beget *Obed* at 120; and *Obed* *Iesse* at 120; and *Iesse* *David* at 120: yet all these far stretched ages would fall short of 450.

How *Saint Paul* therefore reckoned, is apparent: and his true meaning is explained, without wrong to any text. For in mentioning 450, it is with a clause of *Proviso*; saying, not absolut-

absolutely God gave them Judges 450 years, but as it were (or after a sort) 450 years. Which is as if it should be said, they were 450 years by adding the Judges and Oppressors years together: after which manner the Jews (as we see by *Josephus*) used to reckon these times. For *Josephus* setteth the building of the Temple, five hundred ninety years and one, after the departure of the Israelites out of Egypt: which in an expresse text of Scripture, is but 480; as at the first I shewed, out of the 1 Kings 6. 1. and have hitherto cleared it to be so, against all objections made to the contrary.

Joseph Antiq. lib. 9. c. 11.

Howbeit, some perhaps may not as yet be fully satisfied untill I further speak my minde concerning the opinions of *Codoman* and *Petavius*, who have declined the common path, and pitched upon an Interpretation serving rather to enlarge this Period, then to open the truth of the reckoning.

And as for *Codoman*, he reckoneth from the death of *Joshua* to the death of *Eli* 430 years, not accounting *Sampsons* 20 years, but under the 40 years of the Philistines. And whereas Saint Paul nameth 450, he findes 20 years to make up Saint Pauls number, to have been spent after the death of *Joshua* by the Seniors, before the Oppression under *Chusan*. After which to make all this reconcilable with the account of the 480 years in the 1 Kings 6. 1. he saith we must begin to reckon them, not in the beginning, but in the ending of the journeying of the Israelites from Egypt, which he makes to be 25 years after the beginning of *Othniels* government; from whence if we cast the years of the Judges with the years of Servitude, and so to these years add the 40 of *Samuel* and *Saul*, the 40 of *David* and the three of *Salomon*, we shall have the just sum of 480 years. Some texts he bringeth to prove that the *Annus egressionis ex Egypto*, be *egressionis non incipientis, sed finitæ*: as in *Deut. 4. 45.* and *Psal. 114. 1. 3.*

Codom. Chro. lib. 1 c. 17 and lib. 2. quest 27 20.

And next, how their journeying should be said to have had an end, not till the 25 year after the victory of *Othniel*, is (saith he) because all the Tribes had not obtained their possessions till then; at which time the *Danites* at length seated themselves, as is declared, *Judg. 18.*

And finally, whereas it is said the expedition of the Danites was when there was no King in *Israel*, it is because either *Othniel* might be dead by that time, or else that he might have refused all Sovereignty, and have betaken himselfe to a private life.

History of the
World, lib. 2.
c. 13. sect. 8.

But (as is excellently answered by Sir *Walter Raleigh*) what help of authority hath *Codoman* for this? Or who did ever tell him that the conquest of *Laish* by the Tribe of *Dan* was performed in the 25 year of *Othniel*? Or what more hath he then his owne conjecture, to shew that *Othniel* did so renounce the office of a Judge after 25 years, that it might be truly said that there was then no King in *Israel*, but that every man did what was good in his owne eyes? Nor is it but most improper to give date unto actions commenced long after, from an expedition finished long before. Or who will not think it strange, that the most notable account of time, serving as the onely guide for certaine ages in sacred Chronologie, should not take name and beginning from that illustrious deliverance out of *Egypt* rehearsed often by God himselfe as the principall of his benefits to *Israel*; but should rather have reference to the taking of a towne by 600 men that robbed a Chappell by the way, and stole from thence Idols to be their guides, as not going to work in God's name? Surely this accident upon which *Codoman* buildeth, hath either no time given it, or a time farre different from that which he supposeth, and is indeed rather by him placed in such a year, because it best stood with his interpretation so to have it, then for any certainty or likelihood of the thing it selfe.

Nor be there but certaine ages in Scripture which (as I shewed before) will make against this large account.

Beroald. in his
Chronol. lib.
3. c. 4.

Beroaldus likewise hath sufficiently justified the words of Saint *Paul*, as having reference to a common opinion among the Scribes in those dayes, that the hundred and eleven years of the servitude, were to be reckoned apart from the 339. years ascribed to the Judges; which account the Apostle would not stand precisely to contradict, but rather chose to speak as the vulgar, qualifying it with a *quasi*, where he saith

quasi

quasi quadringentis & quinquagenis annis, as it were 450. years. But Codoman not being thus contented, would needs have it to be so indeed, and therefore disjoynes the members to make the account even : although in so doing he dasheth himselfe against a notable Text, on which all Authours have builded for the true account of the times from the departure out of Egypt to the foundation of Salomons Temple. This (for the most of it) is the answer of Sir Walter Raleigh to Codomans opinion : an answer full and home enough, and doth strike to the root also of Petavius his Tenet, by whose account were 520. yeares from the comming out of Egypt to the Temple.

I come therefore now to him who in answer to that in the 1 K. 6. 1. saith (as Codoman before him) the *Annus egressionis* late sumitur. Nos (saith he) *egressionem ex Egypto pro anno illo accipimus, quo post quadragenariam in Arabia solitudine mansionem, Chanaanem ingressi sunt Jordane trajecto.* Ita enim solet interdum in sacris literis usurpari; ut Deu. 4. 45. 46. Ps. 114. &c. Thus Petavius in his *Rationario Temporum*, and in his Ninth book and 33 Chapter *De Doctrina Temporum*, who giveth to Joshua 14 yeares, to the Seniors after him 10. and includes the yeares of the fifth and Sixth Servitude within the yeares of the Judges, as not being expressly severed from them : so also Heli hath 20. of his 40. yeares included within the times of Sampson ; and in that he followeth the *Septuagint*, wherein Heli hath but 20 yeares. But the Hebrew (text which is the Original) spoyleth the account of this great Chronologer, in which Heli hath not 20 but 40 yeares; and therefore though he be excellent in many things, yet here he must give us leave to decline him ; yea, though he cites Saint Austin to defend him : for the Original is to be followed, and not the translation ; all men of any learning knowing how corrupt the *Septuagint* is in numbers; and how differing from the Hebrew text.

But if he will be ruled by the *Septuagint* for Heli, why not also for Elon the tenth Judge, who though he be in the Original Hebrew text (as may be seen, *Judg.* 12. 11.) is not at all to be found in their translation ?

And as for Saint Austin though in the place * quoted by Pe-

Petav. in his
Rat. Temp.
par. 2. l. 2. c. 6.
See him also
lib. 9. c. 33. * De
Doctr. Tempo.

* viz. lib. 17.
de civi. t. Dei.
c. 13.

* viz. lib. 18.
de civit Dei
c. 12.

tavius in his *Rationario Temporum*, he reckoneth the whole time of *Ebud* (viz 80 yeares) apart, and doth not include the 18. yeares Oppression under *Eglon* within the compasse thereof: yet in * another place he reckons otherwise; accounting 27. yeares for *Josbua*, and after him 329. more for the *Judges* till *Samuel* and *Saul*: which could not be but by including the Oppressors yeares within the yeares of the *Judges*, there being nothing wanting but the 10 yeares of *Eloa* to make all right, which Judge *Saint Austin* (by following the *Septuagint*) hath left quite out, though it be contrary to the truth, as I have already shewed out of *Judg.* 12. 11. For if those 10 yeares were added to 329, they then would make 339. which is indeed the whole time of the *Judges*, that being the time which the Scripture allowes them after *Josbua*.

And thus we see how *Petavius* also as well as *Codoman*, goes a wrong way to worke: of whom I shall need to say no more; neither had I said so much in the contradicting so eminent a man, had it not been for the love of truth.

SECT. V.

Of the fifth Period, from the foundation of the Temple in the fourth yeare of King Salomon, to the Desolation thereof in the nineteenth yeare of Nebuchadnezzar. In which is also shewed the true and right account of the 390. and 40 yeares in Ezekiel.

Ezek. 45.

THis next Period is the time that the Temple stood, and is a Period of 423. yeares, three *Julian* Moneths, and about eight dayes; beginning in the year of the *Julian* Period 3703. and ending in the yeare of the same Period 4126. which space is thus gathered; namely by the time after the fourth yeare of *King Salomon* to the first yeare of *Jeroboam* the sonne of *Nebat* who made *Israel* to sinne: after which were 390. yeares taught us by *Ezekiel* in the fourth Chapter of *Ezekiel* his Prophecie

pherie : at the end whereof the Land is left desolate of all her Inhabitants, in the three and twentieth yeare of *Nebuchadnezzar*, almost 427. yeares after the Temple began to be built. For the first yeare of *Ieroboam* was * 37 yeares after King *Salomon* began to lay the foundation : to which if we add 390. we have 427. Now out of this number we must deduct 4 (because the Temple was burnt in the nineteenth yeare of *Nebuchadnezzar* as appeares 2 King. 25. 8. 9.) and then there will remain 423. the whole time of the yeares that the Temple stood. And as for the Moneths and dayes that were more, they were I say three *Iulian* Moneths and about eight dayes : for King *Salomon* laid the foundation on the last day of *Aprill*, and on the eighth of *August* it was destroyed. And then againe, that there were 37 yeares from the fourth of King *Salomon* to the beginning of the 390. yeares of *Ezekiel* in the first yeare of *Ieroboam* when he concluded for the setting up of his Idolatry, is true : for indeed there were 37 yeares, threefore dayes and one : For (as I said before) King *Salomon* laid the foundation of the Temple on the last day of *Aprill* in the yeare of the *Iulian Period* 3703. and *Ieroboam* concluded with his Councill for the the setting up of his Idolatry on the last day of *Iune*, which was the three and twentieth day of the third month in the year of the *pōiua uōiua* 3740: from whence to the last of *Iune* in the year of the *Iulian Period* 4130 were 390 yeares. In that year therefore 4130, about the later end of *Iune*, before the full end of the 23 yeare of *Nebuchadnezzar*, the 390 yeares of the sin of *Israel*, and the 40 yeares of the sin of *Iudab* ended. For we may not think that these 390 began precisely on the fifteenth day of the eighth moneth, when *Ieroboam* instituted a Feast for the worship of his golden Calves, but rather before in the same year, viz. when he and his Councill had concluded for the making of them, or being made when he first set them in open view, and said, Behold thy Gods O *Israel*, which brought thee up out of the Land of *Egypt*, 1 Kin. 12. 28. which without scruple I take to be on the 23 day of the third moneth, as is aforesaid; on which day the Jews fast, because of this which *Ieroboam* did.

And:

And note further, that the reason why I say these 390 years end not untill near four years after the Temple was destroyed, is because *Nebuchadnezzar* had not done all that he was to do against *Ierusalem*, untill the 23 year of his reign, at which time that small remnant which was left in the Land with *Gedaliab*, was carried away, the number then carried being 745, as is recorded, *Jer.* 25. 15. For now at this time (being about four years after the Temple was burnt) *Nebuza-radan* a Captain of the guard was sent by *Nebuchadnezzar* to carry all away ; which he did : and so there was none of the posterity of *Israel* left remaining in the Land to provoke the Lord, either by their sins which they learned of *Manasses*, or by their sins of that Idolatry which they learned of *Ieroboam* 390 years before. For albeit the Kingdome of *Israel* ceased to be in the ninth year of *Hoshea*, yet there this reckoning of 390 may not end, but is still accounted till a full end be made, and that the Lord* remove *Judab* out of his sight as well as *Israel* ; some reliques of *Israel* remaining among those of *Judab* till the whole number of 390 was accomplished : beyond which time, God in that holy Land of Promise would not endure the sin of *Israel* any more, which comming from *Ieroboam* had infected even them of *Judab* too, *2 Kings* 17. 16, 19. and therefore could not be thoroughly rooted out untill all (as well of *Judab* as of *Israel*) were carried out of that good Land given to their Fathers many hundred yeares before.

Joseph Antiq.
lib. 10. c. 11.

*2 Kin. 23.
27.

Ezek. 4. 6.

This againe is proved by another number ; a number of 40 yeares, taught us also by *Ezekiel*. For albeit the number of 390 (as it is whole) hath relation to both houses, yet 40 yeares of that reckoning are in more particular, pertinent onely to the house of *Judab*, the thirtieth year whereof agreeth with the fifth year of *Zedechia*, *Ezekiel* 1. 1. and therefore the last must needs reach to the 23 of *Nebuchadnezzar*, and the first begin in the eighteenth of *Iosiab* : from which year the whole number of these 40 yeares are undoubtedly to be accounted. For in that year *Huldab* the Prophetesse did foretell the inevitable destruction of *Judab*, *2 Kin.* 22. 3, 15, 16, &c. Then did

did *Josiah* celebrate a solemne Pasleover; then was it that the book of the Law, which had been lost, was found and read: at the hearing whereof the good King wept, the people (for their Sins) being threatned with Captivity. But from that evill to come *Josiah* had a promise to be taken away before it came: whose Godly courses should have moved his godlesse Subjects; But they (though bad before) growing then to be worse and worse, are fitly said to begin this burden of their 40 years sin, declining so far from a wished Conversion, that finally they fell into a dismall destruction. Yea then was it that the Altar in *Betel* was destroyed; and so, as the 390 years began in that year when *Jeroboham* caused the said Altar to be built: in like manner these 40 years began in that year wherein *Josiah* caused it to be beaten down. For though it were a time of Reformation in respect of what *Josiah* did, yet not being followed on by the people and Kings after him (though threatned by *Huldab* with destruction) it is of all things herein the most probable that *Ezekiel* was moved to have respect thereunto, when he was commanded to set apart 40 years from his 390, and appropriate them to *Judab* in more particular then when he joyned the sins of *Israel* and *Judab* both together.

All which is likewise seen in the fifth Chapter of *Ezekiel*: for the Prophet there by shaving his head, and parting the haire, sheweth *Judab's* case. One part he burnt with fire: another part he cut with a sword: a third part he scattered into the winde: One part he bound up; and soone after he burnt even that part also. So *Jerusalem* with her Inhabitants should perish by fire & sword, with other miserable destructions: And albeit a small remnant was left for a while with *Gedaliah*, yet soone after they also shall be brought to nothing; which accordingly came to passe in the three and twentieth year of *Nebuchadnezzar*, when cleane riddance is made of all out of their owne Land, signified by that part of haire which for a time was bound up, and at the last taken and burnt.

Finally, the length of this Period is likewise proved by

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two

two Sabbathicall years ; the one in the dayes of *Hezekia*, the other in the dayes of *Zedechia* Kings of *Judab* : and both these noted in Scripture ; the one by the Prophet *Esay*, Chapter 37. verse 30. The other by the Prophet *Jeremiab*, Chapter 34. verse 8.

That which the Prophet *Esay* mentions began in the eighteenth year of *Hezekia*, in the yeare after the Temple was founded 302, and yeare of the *Julian Period* 4004, and was Sabbathicall till the Autumne next after : at which time they sowed their fields which had rested from the Autumne before, as the law required. For this we are to note, That that expedition which *Senacharib* began against the Kingdome of *Judab* and *Jerusalem* in the latter end of the 14 year of *Hezekia* was an expedition of * three yeares, and intended chiefly the invading of *Egypt* : and therefore ended not till after the harvest time of the year of the *Julian Period* 4004 when his host was slain by an Angell. For in the year of the same Period 4001 (the fourteenth year of *Hezekia* tending towards an end) *Senacharib* began it, and invaded some part of the Kingdome of *Judab* first, where he took no few of the defended Cities thereof, *Esa.* 36. 1. About which time *Hezekia* fell sick, and upon his recovery had a promise not onely that his life should be prolonged for fifteen yeares, but also that he and his City should be delivered out of the hand of the *Assyrian*, *Esay* 38. 5. 6. Which story is indeed mentioned after the death of *Senacharib*, but in generall termes in respect of the time ; as thus : In *diebus illis*, In those dayes : *Petavius* therefore had no just cause to blame *Torniellus* for his account herein. And as God had made this promise, so he accomplished it, and drew away *Senacharib* into *Egypt*, where he encountered with *Setbon* the King thereof in the year of the *Julian Period* 4002, and came not into *Judea* againe untill the year 4004 : the harvest of which year was thereupon spoyled and troden out in the fields. The next year had no harvest at all by reason of the year of Rest which began at the Autumne before. But in the year 4006 there was an harvest again : as was foretold in *Esay* 37.30. And thus is that place in *Esay* to be understood.

The

The other Sabbathicall year began in the ninth year of Zedecbia 119. years after the former: This was in the year of the Julian Period 4123. In the next year the tenth of Zedecbia began: In the next after that (*viz.* in the year of the Julian Period 4125.) his eleventh, & ended not till about the beginning of the fourth Moneth in the year after, *viz.* in the year of the Julian Period 4126. in which year, before the full end of Nebuchadnezzars nineteenth year of reign, and soon after the end of Zedechias eleventh year, the Temple was burnt, having then stood 423. yeares, three Julian Moneths and about eight dayes. And why I say were 119 yeares from the eighteenth of Hezekbia to the ninth of Zedecbia, is because Hezekbia (who reigned 29 yeares) reigned 11 after his eighteenth yeare, Manasses 55. Amon 2. Josiab 31. Jehoabaz 3. Jehoiakim 11 yeares. Jehoniab 3 Moneths, and Zedecbia 11 yeares: whose last year was (as I have already said) fully finished before the fifth moneth, in the which the Temple was burnt. And why also from the fourth of Salomon to the eighteenth of Hezekbia were three hundred yeares and one compleat, is in regard that the reigns of the Kings of Judah and Israel (rightly compared each with other) do make it so, as in the following Table may be seen.



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A.



A Table of the Yeers of the Kings of JUDAH and ISRAEL, during the time that the Temple stood.

<i>Years of the World.</i>	<i>Years of the Israel.</i>	<i>Years of the Temple.</i>	
3703	2994	7	1
3704	2995	1	2
3705	2996	2	3
3706	2997	3	4
3707	2998	4	5
3708	2999	5	6
3709	3000	6	7
3710	3001	7	8
3711	3002	8	9
3712	3003	9	10
3713	3004	10	11
3714	3005	11	12
3715	3006	12	13
3716	3007	13	14
3717	3008	14	15
3718	3009	15	16
3719	3010	16	17
3720	3011	17	18
3721	3012	18	19
3722	3013	19	20
3723	3014	20	21
3724	3015	21	22
3725	3016	22	23
3726	3017	23	24
3727	3018	24	25
3728	3019	25	26
3729	3020	26	27
3730	3021	27	28
3731	3022	28	29
3732	3023	29	30
3733	3024	30	31
3734	3025	31	32
3735	3026	32	33
3736	3027	33	34

¶ In this Yeer, on the second day of the second Moneth, King *Salomon* began to build the Temple. At the seventh Moneth the ninth Jubilee began : See 2 Chron. 3. 2.

In this Yeer (at the seventh moneth) the Temple was Dedicated, 1 Kings 8. 2. It was in the beginning of a Yeer of Rest.

About this time King *Salomon* finished the Buildings of his own House, 2 Chron. 8. 1.

About this time (as is supposed) *Salomons* strange Wives & Concubines entice him to Idolatry ; but before he died he repented, and (among his other Books) writeth that of the Preacher, as a recantation for his former errors and sins that he had committed : and having reigned forty yeers, died in the year of the World 3031.

**A Table of the Kings of JUDAH and
ISRAEL, during the time that
the Temple stood.**

Years of the Ju- dian Period.	Years of the World.	Ye. of rest & Jub.	Ye. of the Temple
3737	3028	6	35
3738	3029	7	36
3739	3030	1	37

The KINGDOM divided.

				Kings of Judah.	Kings of Israel.
3740	3031	2	38	1 Rehoboam the son of	1 Jeroboam reigned over
3741	3032	3	39	2 Salomon reigned over	2 Israel 22. years, 1 Kin.
3742	3033	4	40	3 Judah 17. years, 1 Kin.	3 14. 20. the last of wch
3743	3034	5	41	4 24. 21.	4 years was incompleat
3744	3035	6	42	5 In this yeer Sefac King	5 as appeareth by the
3745	3036	7	43	6 of Egypt made an inroad	6 reign of his son Nadab.
3746	3037	1	44	7 to Jerusalem, and spoil-	7 Salomons idolatry cau-
3747	3038	2	45	8 ed the Temple, carry-	8 sed by his strange
3748	3039	3	46	9 ing from thence the	9 Wives & Concubines
3749	3040	4	47	10 Treasures, the golden	10 together with Rehobo-
3750	3041	5	48	11 Shields, &c. as it is in	11 ams tyranny, was the
3751	3042	6	49	12 1 Kin. 14. 25, 26. and in	12 cause of this rent or
3752	3043	7	50	13 2 Chron. 12. 9.	13 division.
3753	3044	1	51	14	14 At the 7 th moneth
3754	3045	2	52	15	15 of this year the tenth
3755	3046	3	53	16	16 Jubilee began.
3756	3047	4	54	17	17
3757	3048	5	55	18	18
3758	3049	6	56	19	19
3759	3050	7	57	20	20
3760	3051	1	58	21	21
3761	3052	2	59	22	22 Nadab began in the
3762	3053	3	60	23	23 second of Asa, and
3763	3054	4	61	24	24 reigned two years,
3764	3055	5	62	25	25 1 King. 15. 25. Baala

**A Table of the Kings of JUDAH and
ISRAEL, during the time that
the Temple stood.**

Years of the Ju- dian Period.	Years of the World.	Years of the Temple. Years of Rish & Joth.	Years of the Temple.	Kings of Judah.	Kings of Israel.
3765	3056	6	63	6 by the reign of Nadab,	4 killeth Nadab in the
3766	3057	7	64	7 which else would have	5 third of Asa, & reign-
3767	3058	1	65	8 ended as soon as his fa-	6 ed 24 years, 1 Kings
3768	3059	2	66	9 thers: and yet the Text	7 15.28,33.
3769	3060	3	67	10 saith he reigned 2 years	8
3770	3061	4	68	11 after him; and so he	9
3771	3062	5	69	12 did, viz. 2 years current,	10
3772	3063	6	70	13 which is to be a rule	11
3773	3064	7	71	14 for some of the rest.	12
3774	3065	1	72	15 *This was that famous	13
3775	3066	2	73	16 year of Asa, wherein he	14
3776	3067	3	74	17 demolished the Idols,	15
3777	3068	4	75	18 and restored the true	16
3778	3069	5	76	19 worship of God in his	17
3779	3070	6	77	20 Land, 2 Chron. 15.10.	18
3780	3071	7	78	21	19
3781	3072	1	79	22	20
3782	3073	2	80	23	21
3783	3074	3	81	24	22
3784	3075	4	82	25	23
3785	3076	5	83	26	24.1 Ela 2. he beg. in 26 Asa
3786	3077	6	84	27	1 2 Zimri, } See 1 K. 16. 10
3787	3078	7	85	28	2 Tibni, }
3788	3079	1	86	29	3 Omri, }
3789	3080	2	87	30	4
3790	3081	3	88	31	5 In this year (being the
3791	3082	4	89	32	6 31 of Asa) Omri begins
3792	3083	5	90	33	7 to reign alone; he build-
3793	3084	6	91	34	8 eth Samaria, and keeps
3794	3085	7	92	35	9 his Court there, as did al-
3795	3086	1	93	36	10 so the other Kings of Is-
3796	3087	2	94	37	11 rael after him: See
3797	3088	3	95	38	1 K. 16. 23.
3798	3089	4	96	39	12.1 Achab 22. he began in the
					38. of Asa, 1 K. 16. 29. in his
					2 time Jericho was built.

**A Table of the Kings of JUDAH and
ISRAEL, during the time that
the Temple stood.**

Years of the Ju- lian Period.	Years of the World.	Ye. of Ref. & Jub.	Ye. of the Temple.	Kings of Judah.		Kings of Israel.	
3799	3090	5	97	40	Jehosaphat 25. yeers,	3	
3800	3091	6	98	41	1 Kin. 22. 41. he be-	4	
3801	3092	7	99	1	gan in the 4 th year	5	
3802	3093	1	100	2	of Achab, viz. in the	6	
3803	3094	2	101	3	latter part thereof,	7	
3804	3095	3	102	4	1 Kin. 22. 41.	8	
3805	3096	4	103	5		9	
3806	3097	5	104	6		10	
3807	3098	6	105	7		11	
3808	3099	7	106	8		12	
3809	3100	1	107	9		13	
3810	3101	2	108	10		14	
3811	3102	3	109	11		15	
3812	3103	4	110	12		16	
3813	3104	5	111	13		17	
3814	3105	6	112	14		18	
3815	3106	7	113	15		19	
3816	3107	1	114	16		20	
3817	3108	2	115	17	Jehosaphat decreeth that	21	
3818	3109	3	116	18	the Kingdom shal be Je-	22	Achazia two yeers,
3819	3110	4	117	19	ram's, because he was his	23	1 Kin. 22. 51.
3820	3111	5	118	20	eldest; but to his other	24	2 Iehoram 12. he began
3821	3112	6	119	21	Sons he giveth Gifts,	25	3 in the eighteenth ve.
3822	3113	7	120	22	2 Chron. 21. 3.	26	4 of Jehosaphat, viz. in
3823	3114	1	121	23	1 Iehoram 8. he began	27	5 the latter part there
3824	3115	2	122	24	2 in the fift yeer of Je-	28	6 of, 2 Kin. 3. 1.
3825	3116	3	123	25	3 Iehoram King of Israel,	29	7
3826	3117	4	124	26	2 King. 8. 16.	30	8
3827	3118	5	125	27		31	9
3828	3119	6	126	28		32	10
3829	3120	7	127	29		33	11
3830	3121	1	128	30	8 Achaziah, 2 Kin. 8. 25	34	12
3831	3122	2	129	31	1 26. Athalia seven yeers	35	1 Jehu 28 yeers, 2 Kin. chap. 9.
3832	3123	3	130	32	2 current: see 2 Kin. 11. 4	36	2 he and Athalia began both in one yeer.

**A Table of the Kings of JUDAH and
ISRAEL, during the time that
the Temple stood.**

Years of the Julian Period.	Years of the World.	Years of the Jewish.	Years of the Temple.	Kings of Judah.	Kings of Israel.
3833	3124	4	131	3	3
3834	3125	5	132	4	4
3835	3126	6	133	5	5
3836	3127	7	134	6	6
3837	3128	1	135	17 Joash 40. he began in	7
3838	3129	2	136	the seventeenth of Jehu	8
3839	3130	3	137	King of Israel, 2 Kings	9
3840	3131	4	138	11. 4.	10
3841	3132	5	139		11
3842	3133	6	140		12
3843	3134	7	141		13
3844	3135	1	142		14
3845	3136	2	143		15
3846	3137	3	144		16 Carthage built. Ioseph.
3847	3138	4	145		17
3848	3139	5	146		18
3849	3140	6	147		19
3850	3141	7	148	At the Autumn of	20
3851	3142	1	149	this year the twelfth	21
3852	3143	2	150	Jubilee began.	22
3853	3144	3	151		23
3854	3145	4	152		24
3855	3146	5	153		25
3856	3147	6	154		26
3857	3148	7	155		27
3858	3149	1	156		28
3859	3150	2	157		1 Jehoabaz 17. he be.
3860	3151	3	158		2 gan in the 23 year of
3861	3152	4	159		3 Joash K. of Judah, 2 K.
3862	3153	5	160		4 13. 1. the Syrians vex
3863	3154	6	161		5 ed him very much.

**A Table of the Kings of JUDAH and
ISRAEL, during the time that
the Temple stood.**

Years of the Julian Period.	Years of the World.	Years of the Temple. Years of Rest and Jubilees.	Kings of Judah.	Kings of Israel.
3864	3155	7 ²	162	28
3865	3156	1	163	29
3866	3157	2	164	30
3867	3158	3	165	31
3868	3159	4	166	32
3869	3160	5	167	33
3870	3161	6	168	34
3871	3162	7 ³	169	35
3872	3163	1	170	36
3873	3164	2	171	37
3874	3165	3	172	38
3875	3166	4	173	39
3876	3167	5	174	40
3877	3168	6	175	2
3878	3169	7 ⁴	176	3
3879	3170	1	177	4
3880	3171	2	178	5
3881	3172	3	179	6
3882	3173	4	180	7
3883	3174	5	181	8
3884	3175	6	182	9
3885	3176	7 ⁵	183	10
3886	3177	1	184	11
3887	3178	2	185	12
3888	3179	3	186	13
3889	3180	4	187	14
3890	3181	5	188	15
3891	3182	6	189	16
3892	3183	7 ⁶	190	17
3893	3184	1	191	18
3894	3185	2	192	19

1 Amariah began in the latter part of the second year of Joash King of Israel, and reigned 29 years 2 King. 14. 1. at the end whereof he is slain by the People of Lachish, 27. years current after Jeroboam's Father recovered the Kingdom of Israel from the Syrians; and in that regard Azariah (the son of this Amariah) is said to begin his reign in the 27 year of Jeroboam, 2 K. 15. 1, 2. that is, in the 27 year of Jeroboam's Kingdom recovered, w^{ch} his father recovered from the Syrians about the first year of his reign, according to the saying of Elsha, 2 K. 13. 14. Like to this is that

6
7
8
9
10
11
12
13
14
15
16 1 Joash 16. he began in
17 2 the latter part of the
3 37. year of Joash King
4 of Judah, 2 Kin. 13. 10.
5
6 Here Joash recovers his
7 Kingdom from the Syrians,
8 2 K. 13. 25. 'tis thought that
9 going to this War he took
10 in his son Jeroboam as part-
11 ner with him in the Em-
12 pire: whereupon it came
13 to passe that Azariah is
14 said to begin his reign in
15 the 27. year of Jeroboam,
16 2 K. 15. 1. Thus some.
17 But see the other column.
18
19 1 Jeroboam the second 41
2 he began in the 15 year
3 of Amaziah King of Ju-
4 dah, 2 King. 14. 23. from
5 which year he reigned

A Table of the Kings of JUDAH and ISRAEL, during the time that the Temple stood.

Years of the Julian Period.	Years of the World.	Years of Reformation and Jubilees.	Years of the Temple.	Kings of Judah.		Kings of Israel.	
3895	3186	3	193	20	of the 36. year of A/a, mentioned in the second Book	6	his 41. years, <i>ibid.</i> See
3896	3187	4	194	21	of the <i>Chronicles</i> , chap. 16	7	also <i>Petav. De Doctr.</i>
3897	3188	5	195	22	ver. 1. where Baasa is alive,	8	Temp. l. 9. c. 55.
3898	3189	6	196	23	and diverted from building	9	
3899	3190	7	197	24	of Ramah : which if it be	10	The XIII. Jubilee.
3900	3191	1	198	25	understood properly, cannot be true.	11	
3901	3192	2	199	26		12	
3902	3193	3	200	27		13	
3903	3194	4	201	28		14	
3904	3195	5	202	29		15	
3905	3196	6	203	1	Azariah began in this	16	
3906	3197	7	204	2	year ; he was otherwise	17	
3907	3198	1	205	3	called Uzziab, and	18	
3908	3199	2	206	4	reigned 52. years, 2 <i>Kin.</i>	19	
3909	3200	3	207	5	15. 1.	20	
3910	3201	4	208	6		21	
3911	3202	5	209	7		22	
3912	3203	6	210	8		23	
3913	3204	7	211	9		24	
3914	3205	1	212	10		25	
3915	3206	2	213	11		26	
3916	3207	3	214	12	If the 27 th year of Je-	27	
3917	3208	4	215	13	roboam, for the begin-	28	
3918	3209	5	216	14	ning of Azariah, be ta-	29	
3919	3210	6	217	15	ken properly for the	30	
3920	3211	7	218	16	27 th year of his own	31	
3921	3212	1	219	17	reign, then must Azari-	32	
3922	3213	2	220	18	ab be 11 years of his 52	33	
3923	3214	3	221	19	under Tutours before	34	
3924	3215	4	222	20	he took upon him the	35	
3925	3216	5	223	21	Administration of the	36	

**A Table of the Kings of JUDAH and
ISRAEL, during the time that
the Temple stood.**

Years of the Julian Period.	Years of the World.	Years of the Temple.	Years of Rest and Jubilees.	Kings of Judah.		Kings of Israel.	
3926	3217	6	224	22	Kingdom; and so Co-	37	
3927	3218	7	225	23	doman in his Chrono-	38	
3928	3219	1	126	24	logy, lib. 3. cap. 7.	39	
3929	3220	2	227	25		40	
3930	3221	3	228	26		41	
3931	3222	4	229	27		1	After the death of Je-
3932	3223	5	230	28	Esay began to Pro-	2	roboam there was no King
3933	3224	6	231	29	phesie.	3	in Israel till the 38 year
3934	3225	7	232	30		4	of Azariah King of Ju-
3935	3226	1	233	31		5	dah, 2 King. 15. 8. and
3936	3227	2	234	32		6	therefore here must be
3937	3228	3	235	33		7	an interregnum of twelve
3938	3229	4	236	34	The first year of the	8	years: Hosea the Pro-
3939	3230	5	237	35	first Olympiad.	9	phet speaks of it in the
3940	3231	6	238	36		10	tenth chapter of his Pro-
3941	3232	7	239	37		11	phesie, at the first and
3942	3233	1	240	38		12	third verses.
3943	3234	2	241	39		1	Zacbery and Shallum.
3944	3235	3	242	40		1	Menaben began in the
3945	3236	4	243	41		2	latter part of the 39.
3946	3237	5	244	42		3	year of Azariah, after
3947	3238	6	245	43		4	he had slain Shallum;
3948	3239	7	246	44	The XIV. Jubilee.	5	he reigned ten years,
3949	3240	1	247	45		6	2 Kin. 15. 14, 17.
3950	3241	2	248	46		7	
3951	3242	3	249	47		8	
3952	3243	4	250	48		9	
3953	3244	5	251	49		10	
3954	3245	6	252	50		1	Pekai 2. he began in
3955	3246	7	253	51		2	the 50. year of Azariah.
3956	3247	1	254	52		1	2 Kin. 15. 27.
						1	Peka 20. he began

A Table of the Kings of J U D A H and I S R A E L, during the time that the Temple stood.

Years of the Julian Period.	Years of the World.	Years of Regis and Jubilees.	Olympiads.	Years of the Temple.	Kings of Judah.	Kings of Israel.
3957	3248	2	4	255	1 Jotham the son of A-	2 in the 52. year of
3958	3249	3	1 6	256	2 zariab begā his reign	3 Azariab, 2 Kin. 15.
3959	3250	4	2	257	3 in the second year of	4 27.
3960	3251	5	3	258	4 Peka King of Israel, &	5
3961	3252	6	4	259	5 reigned sixteen years,	6
3962	3253	7	1 7	260	6 2 Kin. 15.33.	7 In this year begā
3963	3254	1	2	261	7	8 the Building of
3964	3255	2	3	262	8	9 Rome by Romulus,
3965	3256	3	4	263	9	10 on the 21. day of
3966	3257	4	1 8	264	10	11 April; and on the
3967	3258	5	2	265	11 This was the first	12 27. of July next af-
3968	3259	6	3	266	12 year of the Era of	13 ter, the seventh O-
3969	3260	7	3 4	267	13 Nabonassar: he reign-	14 lympiad began.
3970	3261	1	1 9	268	14 ed fourteen years. Ptol.	15
3971	3262	2	2	269	15	16
3972	3263	3	3	270	16 1 Achas began in the	17
3973	3264	4	4	271	2 seventeenth year of	18
3974	3265	5	1 10	272	3 Peka King of Israel,	19
3975	3266	6	2	273	4 and reigned sixteen	20
3976	3267	7	3 4	274	5 years, 2 King. 16. 1.	1 Hoshea killeth Peka in
3977	3268	1	4	275	6	2 this year, being the fift
3978	3269	2	1 11	276	7	3 year of Achas, and the
3979	3270	3	2	277	8	4 twentieth year since the
3980	3271	4	3	278	9	5 beginning of Jotham's
3981	3272	5	4	279	10	6 reign; from which time
3982	3273	6	1 12	280	11	7 till the twelfth of Achas,
3983	3274	7	5 2	281	12	8 he was unsettled in his
3984	3275	1	3	282	13	9 Kingdom, and no abso-
3985	3276	2	4	283	14	10 lute King till then: See
3986	3277	3	1 13	284	15	11 2 Kin. 15.30. & ch. 17. 1.
3987	3278	4	2	285	16 1 Ezekias began in 4	12 Here Hoshea began to

1371.

1380. h.

**A Table of the Teers of the Kings of
JUDAH and ISRAEL, during
the time that the Temple stood.**

Teers of the Julian Period.	Teers of the World.	Teers of the Jewish Age.	Olympiads.	Teers of the Temple.	Kings of Judah.		Kings of Israel.	
3988	3279	5	3	286	2	the end of <i>Hoshea's</i>	5	5
3989	3280	6	4	287	3	third year, and reign	6	6
3990	3281	7	6 1 12	288	4	ed 29. years, as may	7	7
3991	3282	1	2	289	5	be seen in the second	8	8
3992	3283	2	3	290	6	Book of <i>Kings</i> , chap.	9	9
3993	3284	3	4	291	7	18.	Here the Kingdom of Israel ended.	
3994	3285	4	1 13	292	8			2
3995	3286	5	2	293	9			3
3996	3287	6	3	294	10			4
3997	3288	7	7 4	295	11	At Autumn the XV. Jubilee began.		5
3998	3289	1	1 14	296	12			6
3999	3290	2	2	297	13			7
4000	3291	3	3	298	14			8
4001	3292	4	4	299	15	<i>Sennacherib</i> invades <i>Judea</i> , the 14 year of <i>Ezekias</i> almost ended		9
4002	3293	5	1 15	300	16	In this year he invades <i>Egypt</i> , viz. in the		10
4003	3294	6	2	301	17	11. year of <i>Sethon</i> King of <i>Egypt</i> .		11
4004	3295	7	1 3	302	18	In this year he returns into <i>Judea</i> again,		12
4005	3296	1	4	303	19	and hath 185000 of his Souldiers slain by		13
4006	3297	2	1 16	304	20	an Angel, 2 <i>Kin.</i> 18. 13. & chap. 19. 35. He-		14
4007	3298	3	2	305	21	<i>rodatus</i> heard of these things in <i>Egypt</i> , but		15
4008	3299	4	3	306	22	they were greatly corrupted, telling us		16
4009	3300	5	4	307	23	how a great multitude of Mice came into		17
4010	3301	6	1 17	308	24	the Army of <i>Sennacherib</i> in the night, and		18
4011	3302	7	2 2	309	25	did so gnaw the Bows, Quivers and straps		19
4012	3303	1	3	310	26	of his mens Armour, that they were glad		20
4013	3304	2	4	311	27	to fly away the next morning, &c. <i>Herod.</i>		21
4014	3305	3	1 18	312	28	lib. 2.		22
4015	3306	4	2	313	29			23
4016	3307	5	3	314	1	<i>Manasses</i> 55. years, 2 <i>Kin.</i> 21. 1. he was		24
4017	3308	6	4	315	2	one while a very wicked King, but repent-		25

Things of Note in the continuation of the TABLE.

Years of the Julian Period.	Years of the World.	Reigns and Jubilees.	Olympiads.	Years of the Temple.	Kings of Judah.	Egypt.	Med.	Baby.	ed afterwards, 2 Cbr. 33. 11, 12. The
4018	3309	7 3	1 21	316 3	13		13	1	Jewes say that he caused the Prophet
4019	3310	1	2	317 4	14		14	6	Esay to be sawen asunder in
4020	3311	2	3	318 5	15		15	17	the twelfth year of his reign.
4021	3312	3	4	319 6	16		16	18	Rigebelus in Babylon one year. Psol.
4022	3313	4	1 22	320 7	17		17	19	Messimordachus in Babylon 4 years. Ide.
4023	3314	5	2	321 8	1		1	20	
4024	3315	6	3	322 9	2		2	21	
4025	3316	7 4	4	323 10	3		3	22	
4026	3317	1	1 23	324 11	4		4	23	An Interregnum in Babylon, which
4027	3318	2	2	325 12	5		5	24	lasted eight years. Ide.
4028	3319	3	3	326 13	6		6	25	
4029	3320	4	4	327 14	7		7	26	
4030	3321	5	1 24	328 15	8		8	27	Bellarmino setteth the imprisonment
4031	3322	6	2	329 16	9		9	28	of Manasses in this year.
4032	3323	7 5	3	330 17	10		10	29	
4033	3324	1	4	331 18	11		11	30	
4034	3325	2	1 25	332 19	12		12	31	At the end of the interregnum in Babylon,
4035	3326	3	2	333 20	13		13	32	Assaradinus began, having reigned before
4036	3327	4	3	334 21	14		14	33	in Nineveh, and was (as is probable) Asser-
4037	3328	5	4	335 22	15		15	34	baddon the son of Sennacharib.
4038	3329	6	1 26	336 23	16		16	35	In this year according to the Seder
4039	3330	7 6	2	337 24	17		17	36	Olam Rabba (cited by Kimchi on the
4040	3331	1	3	338 25	18		18	37	fourth chapter of Ezekiel) Manasses
4041	3332	2	4	339 26	19		19	38	was led into Captivity.
4042	3333	3	1 27	340 27	20		20	39	
4043	3334	4	2	341 28	21		21	40	The Author of the great Hebrew Chrono-
4044	3335	5	3	342 29	22		22	41	logie (cited by Sir Walter Raleigh) saith,
4045	3336	6	4	343 30	23		23	42	Manassis was imprisoned in this year, be-
4046	3337	7 7	1 28	344 31	24		24	43	ing the 27 th . year of his reign.
									Saosduchinus in the Book of Judith

Things of Note in the continuation of the TABLE.

Years of the Julian Period.	Years of the World.	Reigns and Jubilees.	Olympiads.	Egypt.	Medes.	Babylon.	Years of the Temple.	Kings of Judah.	
4047	3338	1	2	7	44	2	345	32	is called Nabuchadonosor, as by the ve-
4048	3339	2	3	8	45	3	346	33	ry time of his reign appeareth.
4049	3340	3	4	9	46	4	347	34	
4050	3341	4	128	10	47	5	348	35	
4051	3342	5	2	11	48	6	349	36	
4052	3343	6	3	12	49	7	350	37	
4053	3344	7	14	13	50	8	351	38	
4054	3345	1	129	14	51	9	352	39	
4055	3346	2	2	15	52	10	353	40	
4056	3347	3	3	16	53	11	354	41	
4057	3348	4	4	17	54	12	355	42	Dioces (otherwise called Artabanus) slain this year
4058	3349	5	130	18	55	13	356	43	Holopbernes slain in this year, being
4059	3350	6	2	19	56	14	357	44	the next after the death of Dioces.
4060	3351	7	23	20	57	15	358	45	
4061	3352	1	4	21	58	16	359	46	
4062	3353	2	131	22	59	17	360	47	
4063	3354	3	2	23	60	18	361	48	
4064	3355	4	3	24	61	19	362	49	
4065	3356	5	4	25	62	20	363	50	
4066	3357	6	132	26	63	21	364	51	
4067	3358	7	3	27	64	22	365	52	
4068	3359	1	3	28	65	23	366	53	
4069	3360	2	4	29	66	24	367	54	
4070	3361	3	133	30	67	25	368	55	
4071	3362	4	2	31	68	26	369	56	Amon the son of Manasses two years
4072	3363	5	3	32	69	27	370	57	2 Kings 21. 19.
4073	3364	6	4	33	70	28	371	58	Josab succeeded his Father Amon,
4074	3365	7	134	34	71	29	372	59	and reigned after him 31. years,
4075	3366	1	2	35	72	30	373	60	2 Kings 22. 1.

**Things of Note in the
continuation of the
TABLE.**

Years of the Julian Period.	Years of the World.	Reigns and Festivals.	Olympiads.	Egypt.	Maced.	Babylon.	Years of the Temple.	Years of Judah.
4076	3367	2	3	36	70	11	374	4
4077	3368	3	4	37	21	12	375	5
4078	3369	4	136	38	22	13	376	6
4079	3370	5	2	39	1	14	377	7
4080	3371	6	3	40	2	15	378	8
4081	3372	7	54	41	3	16	379	9
4082	3373	1	137	42	4	17	380	10
4083	3374	2	2	43	5	18	381	11
4084	3375	3	3	44	6	19	382	12
4085	3376	4	4	45	7	20	383	13
4086	3377	5	138	46	8	21	384	14
4087	3378	6	2	47	9	22	385	15
4088	3379	7	63	48	10	23	386	16
4089	3380	1	4	49	11	24	387	17
4090	3381	2	139	50	12	25	388	18
4091	3382	3	2	51	13	26	389	19
4092	3383	4	3	52	14	27	390	20
4093	3384	5	4	53	15	28	391	21
4094	3385	6	140	54	16	29	392	22
4095	3386	7	72	55	17	30	393	23
4096	3387	1	3	56	18	31	394	24
4097	3388	2	4	57	19	32	395	25
4098	3389	3	141	58	20	33	396	26
4099	3390	4	2	59	21	34	397	27
4100	3391	5	3	60	22	35	398	28
4101	3392	6	4	61	23	36	399	29
4102	3393	7	142	62	24	37	400	30
4103	3394	1	2	63	25	38	401	31
4104	3395	2	3	64	26	39	402	32

In this year *Josiah* is said to seek after the God of *David*, and did openly shew his zeal, though he were but young, 2 *Chron.* 34.3.

In this year *Josiah* began to suppress Idolatry, 2 *Chron.* 34.3.

Nabopolassar (the Father of *Nebuchadnezzar*) began in this year.

In this year was *Josiah's* solemn Passover, 2 *Kin.* 23.22.

In this year an Eclipse of the Moon on the 23. day of April, 29. min. past 5. in the morning, at which time the fifth year of *Nabopolassar* was not ended, as is noted by *Ptolemy*.

Josiah slain in the Spring; *Jehoshaphat*

Olympiads.	Things of Note in the continuation of the TABLE.	Years of the Temple	Ezekiel's 40.	Ezekiel's 390.	Refts and Imbites!	Eupl.	Babylon.	Tulab.	Years of the World.	Years of the Ju- lian Period.
4	succeedeth, & reigned three months:	403	366	16	3	11	18	105	3396	2
1	then <i>Jehoiakim</i> 11 years, 2 <i>Kin.</i> 23.36	404	367	17	4	12	19	106	3397	3
2	<i>Nebuchadnezzar</i> begins in the	405	368	18	5	13	20	107	3398	4
3	end of <i>Jehoiakim's</i> third year, and	406	369	19	6	14	21	108	3399	5
4	beginning of his fourth, <i>Dan.</i> 1.	407	370	20	7	15	22	109	3400	6
5	1. & <i>Ier.</i> 25.1. at which time his	408	371	21	8	16	23	110	3401	7
6	father was alive, as <i>Iosephus</i> out	409	372	22	9	17	24	111	3402	8
7	of <i>Berosus</i> sheweth.	410	373	23	10	18	25	112	3403	9
8		411	374	24	11	19	26	113	3404	10
9		412	375	25	12	20	27	114	3405	11
10	<i>Zedekiah</i> began about the be-	413	376	26	13	21	28	115	3406	12
11	ginning of the fourth month,	414	377	27	14	22	29	116	3407	2
12	and reigned eleven years com-	415	378	28	15	23	30	117	3408	3
13	plete, and some few days more,	416	379	29	16	24	31	118	3409	4
14	<i>Ier.</i> 52.	417	380	30	17	25	32	119	3410	5
15		418	381	31	18	26	33	120	3411	6
16		419	382	32	19	27	34	121	3412	7
17		420	383	33	20	28	35	122	3413	8
18	At Autumn a year of Rest be-	421	384	34	21	29	36	123	3414	9
19	gan, and was that Rest mention-	422	385	35	22	30	37	124	3415	10
20	ed <i>Ier.</i> 34.8.	423	386	36	23	31	38	125	3416	11
21	In this year the Temple destroyd	424	387	37	24	32	39	126	3417	**
22	by <i>Nebuchadnezzar</i> before the ful end	425	388	38	25	33	40	127	3418	—
23	of his 19 th year, 2 <i>Kin.</i> 25.8. It was in	426	389	39	26	34	41	128	3419	—
24	the first year of the 48. Olympiad.	427	390	40	27	35	42	129	3420	—
25	In this year (before the beginning of the	428	391	41	28	36	43	130	3421	**
26	four and twentieth year of <i>Nebuchadnezzar</i>) the 390. and 40. years of	429	392	42	29	37	44	131	3422	—
27	<i>Ezekiel</i> ended, <i>Ezek.</i> chap. 4. & <i>Ier.</i> 52. 30.	430	393	43	30	38	45	132	3423	—

SECT. VI.

Of the sixth Period, from the destruction of the Temple by Nebuchadnezzar, to the beginning of the building thereof againe by Zorobabel in the second year of Darius King of Persia.

THis next Period is the time that the Temple lay wast, and is a Period of 68 years compleat; the first whereof began in the year of the Julian Period 4126, and the last was ended in the year of the same Period 4194, which was the first year of the 65 Olympiad, the 228 of Nabonassar, and second of Darius the son of Hystaspis.

This the Prophet sheweth, *Zach. 1. 12.* Where he telleth that the second year of that Darius who gave order by his Edict for the building againe of the Temple, was the seventieth year from the desolation of the Cities of Judah and Ierusalem. For *Oh Lord of Hosts (saith he) how long shall it be before thou takest pity on Hierusalem, and on the Cities of Judah, with which thou hast been angry: This is the seventieth year.* Thus that Prophet: In which words we are to note, first that these 70 years, at the time mentioned, were not compleate, but current; And secondly that they are to begin at the demonstration of Gods wrath fully and firmly fixed against the Cities of Judah and Ierusalem: which I take to be then when the Jews were made to see and perceive that their great hopes of helpe from Egypt were become frustrate and void, Pharaoh's Army being beaten back from the succour of Ierusalem by the Chaldeans, who put that Army to flight, and then returned againe to Ierusalem, against which they then laid that siege, which from thenceforth continued without any further interruption untill the City was taken. Now this returne I have already noted to be on the fourth day of May, in the year of the Julian Period 4125: from whence to the fourth of May in the year of the same Period 4195 are fully 70 years. But
because

because these years were not compleat at the time when the Angel made mention of them, we shal not need to descend so low as the fourth of *May* on which they were ended, but rather and indeed have recourse (as the seventh verse sheweth) to the 24 day of the eleventh moneth, whilst the second year of *Darius* was still running on: and so doing we shall come as I take it, to the twelfth day of *February* which was before the fourth day of *May* before mentioned; at which time not only was the seventieth year unfinished, but also the second of *Darius* was not ended: for the years of *Darius* did so begin and end, as one year of his reigne did certainly partake with two years of the Julian Period. And therefore though the second year of *Darius* here mentioned began in the year of the Julian Period 4194, yet it was not ended in that year, but at the least did reach beyond *March* in the year 4195; as appeareth by the third day of *Adar* which was about the tenth day of *March* in that year when this Temple was finished. See *Ezr.* 6. 15.

And thus is this a plain prooff: howbeit I finde it contradicted by *Joseph Scaliger*, not onely in his *Animadversions* upon *Eusebium*, but * elsewhere; affirming that the Temple was not restored untill the second year of *Darius Notus*, near an hundred years later then this second of *Darius Hystaspis*. * lib. 6. De Emendat. Temp.

But what though *Joseph Scaliger* thinketh so? *Josephus* the Jew thought otherwise; so did the ancient Christian Fathers, *Clemens*, *Eusebius*, *Augustine*, *Hierom*, and others. *Severus Sulpitius* indeed is of *Scaligers* side, and so doth *Tertullian* also confusedly seem to be, beside many other late writers, who take part with *Scaliger*: but we may justly call them all into question with him in this particular; not out of any Spirit of contradiction, but for the advancement of a more likely truth. For what saith the Prophet *Haggai*, c. 2. v. 3? Who is he among you who saw this House in her first glory? and how doe ye see it now? Is it not in your eyes, in comparifon of it, as nothing? yet now be strong, &c. By which words we see that both Houses must be in the memory of a man,

and some must be then alive who saw both : which in the second of *Nothus*, upon due consideration, will be scarce thought probable.

The like may be also thought concerning the ages of *Zorobabel* and *Joshua*, who were in office in the first year of *Cyrus*, and so continued till the Temple was built, and after : but from the first year of *Cyrus* to the second of *Darius Nothus*, were an hundred and thirteen years ; and from the destruction of the Temple in the nineteenth of *Nebuchadnezzar*, to the same time, an hundred sixty and five years : to which must be added such a competent number of years more as shall make them who are officers capable of office, and the other apt to remember from the time that we account ; and so to remember, as that they be able to judge between the glory of the one House, and the glory of the other House, which a childe of few years could not doe. And note that these distances are thus, in regard that the nineteenth of *Nebuchadnezzar* was in the year of the Julian Period 4126 ; the first of *Cyrus* over *Babylon*, in the year of the Julian Period 4178 ; and the second of *Darius Nothus*, in the year of the Julian Period 4291.

But the adverse party have answered. And first (say they) we mistake the Prophet *Zachary*. For although he speaketh of 70 years in the dayes of *Darius*, yet he doth not meane that those 70 years ended but then. His meaning rather is, that the Jews had endured the 70 years of Captivity which were prophecyed of, and yet they saw not the full restitution of their City and Country : and therefore saith the Angel, *Domine, quousque ? Lord, How long ? &c.* As if he should say, The 70 years for the desolation of *Jerusalem* are long since ended, and wilt thou still be angry with thy people?

Which answer though it may a little colour the businesse, is nothing at all convincing : for the words of the Text doe plainly shew that the last of those years was but then when the Prophet had his vision : and therefore saith the Angel, This is the seventieth year. Which (as at the first verse appeareth) was even then when the word of the Lord came to *Zedechiab* in the second year of *Darius*. To which reply

Petavi-

**Pelavius* well accordeth, saying; *Hæc est certissima loci hujus interpretatio*, This is a most certaine interpretation of the place. And so also *Cluverus*, in his *Computo Chronologico*. Nor is this but confirmed further out of *Zach. 2. 4.* where the said Prophet *Zachary* is called a *young man*, even in the dayes of that *Darius* who made an Edict for the building of the Temple; and yet this *Zachary* was one who prophecyed before, among them that prophecyed in the second year of *Cyrus*, when the foundation first was laid, after the Captivity, that it might be built; as may be gathered out of the eighth Chapter of the same Prophecy, at the ninth verse. And if but a *young man* in *Darius* his time, and yet a Prophet before when *Cyrus* reigned, in whose second year the foundation of this Temple was laid, how can it be that the time for the building of it should be so late as the reigne of *Darius Nothus*? for if *Zachary* lived till then, he must not be young, but very old, *Zacha. 8. 9.*

Beside, in the seventh chapter of the same Prophecy, at the first and fifth verses, the Prophet againe speaks of 70 years in the fourth year of *Darius*, which being accounted from the year of the Julian Period 4126. (when both City and Temple were destroyed) doe end exactly in the fourth year of *Darius*, as is required, not *Nothus*, but *Hystaspis*.

2. Go we on therefore to the next. Neither is it granted (say they) that the Prophet *Haggai* speaketh of any who had seen both Temples. For by an usuall manner of speaking the phrase of the Prophet imports but this: namely, That if any were alive who had seen the former Temple, he would take this latter as nothing to that. For when the Prophet saith, who is he among you, &c. he doth but expresse himselfe as our Saviour did in the Parable of the lost sheepe, *Luke 15. 4.* saying, which of you having an hundred sheepe, &c. that is, if any among you having an hundred sheepe, *Matth. 18. 12.* Thus they answer. But here is no Parable; nor will the words admit of any such gl. sse. For the Prophet speaketh to them in the second person, saying: Is it not in your eyes? that is, In yours which did know and see the other Temple. This is the

* lib. 12. De
Doctr. Temp.
cap. 24.

Parell in his
Concil. Chio.
pag. 114 115.

plain sense without any wresting or flying from that which was spoken properly to what was spoken Parabolically. One therefore saith *Sed hoc festivum est, & nulla responsione dignum, quod locum allegatum Haggæi prophetae in modum Parabole accipiunt.* And a little after, *Nullibi verbum hic substantivum subjunctivi modi in tempore imperfecto, cum particula conditionali.* But I can prove it further; For they were (saith Ezra) the children of the Captivity who as soon (as the Temple was built) kept the Passover upon the fourteenth day of the first Moneth, *Ezr. 6. 19.* And if the children of the Captivity, then not the children of a new Age; as by and by shall be further manifest. And if not the children of a new Age; then they were such as had seen as well the former as the latter house.

3. Come we then to the next: to which they answer, That the Ages of *Josua* and *Zorobabel*, though extended as far as *Darius Nothus*, were not so long but that they might live till then.

So say I; they might live so long; But that they did, is very improbable: and most of all that they should live so long fit for action and publike employment. For by this account they must be in office together 117. yeares at the least, from the first of *Cyrus* to the sixth of *Darius Nothus*: but how old they were when they entred on their office, how long in it before the Captivity ended, or at what time they dyed after the Temple was finished, is not declared. And indeed it is too much to grant, without better evidence, that in an hundred & seventeen yeares and more should be but one high Priest, and that in the times following (being about 115. yeares) till the end of this *Monarchie* there should be five; as may be seen *Neb. 12. 10.* I take therefore this proportion of time to be as true as that other assertion of theirs annexed hereunto, That in 150 yeares (for so long must be by them till *Nebemiab* came up) there should be but one governour, namely *Zorobabel*; and that *Nebemiab* was the next after him, none coming between: whereas the truth is, there were some between & such as had oppressed the people, mentioned by *Nebemiab*, though not named who they were, *Neb. 5. 15.*

Beside, in the twentieth yeare of *Artaxerxes*, *Nebemiab* demanded

The measuring Reed.

III

manded in what case they were at *Jerusalem*, who were the remnant of the Captivity, *Neb. 1. 2. 3.* And if so long after the building of the Temple, as the twentieth of *Artaxerxes* a remnant of them who went into Captivity were still alive, the difficulty increaseth, and cannot be removed but by yielding to them who stand (as they ought) for the second year of *Darius* the sonne of *Histaspis*. Which reply I shall confirme yet further by what is afterward mentioned by *Nehemiah* c. 7. v. 4. where he confesseth that the people in the City, in the twentieth of *Artaxerxes* aforesaid, were but few, and therefore many houses stil unbuilt; giving thereby great suspicion stil to this supposed length of time. For when they returned out of Captivity, * *Ezra* saith there were 42360. of them, besides their men-servants and their maid-servants, of whom there were 7337. which added to the other do make 49697 in all. Now that in 150 years (for so long must be to the twentieth of *Artaxerxes* who was after *Darius Nothus*) this company should be no better increased, but that *Nehemiah* must complain of an empty City, is a thing very unlike, considering the naturall fruitfulnessse of that Nation, and those infinite multitudes whereunto they grew within 40 yeares after in spight of the continuall wars which dayly did consume them. * *Ezra* 1. 64.

But perhaps you wil say, the other Cities had emptied this, and therefore there were bur few. Surely no: for (as may be gathered out of the eleventh Chapter of *Nehemiah*) those Cities about *Jerusalem* had but 30440. in them; because the Tythe, which was chosen by lot out of every company, amounted but to 3044. *Neh. 11. 1.*

There were therefore before this Tything was made, more in *Jerusalem* for the part (considering the company which came up at the first) then in the other Cities: which number surely would have been so much increased by *Nehemiah's* time, that he should not have needed to have complained for lacke of inhabitants, if the time had been so long as *Scaliger* and his followers would make it.

But they object further concerning the time of this Temple, that it could not be till the dayes of *Darius Nothus*, because
the

the decree which *Cyrus* made concerning it was forgotten; witnesse the great search that was made about it, no man alive being able to remember it.

To which I answer, that the Adversaries of the *Jewes* would be sure to carry the matter against them as cunningly as they could; and therefore having recourse to a King newly come to his throne, they might and did desire search to be made among the *Rolls*, hoping that either *Cyrus* had not registred the Decree that he made (especially seeing it concerned not his owne people) or else that it might be lost through negligence; or else these might be other and younger Adversaries then those who at the first withstood the building; & therefore on their own knowledge could not remember it. Nay though there might be enough alive who could easily remember the departing of the *Jewes* home againe into their owne Country; yet that the building of their Temple was granted by Decree, and that Decree registred, but few regarded; and indeed might rather thinke there was no such thing then that there was, because the building was hindred in *Cyrus* his life time, as the Prophet *Daniel* sheweth. For in the third yeare of *Cyrus*, the Prince of *Persia* withstood it, *Dan.* 10. 1. 13.

But they have this to object, That for all this it must be *Darius Notus* who restored the Temple, and not that other *Darius* the sonne of *Hystaspis*, because (as *Ezra*, c. 4.) it must be such a *Darius* as had an *Artaxerxes* before him, and an *Artaxerxes* after him: which none of the Kings of *Persia* had but *Darius Notus*.

To which is answered, that *Cambyfes* succeeding his Father in the throne is called by *Ezra*, c. 4. vers. 6. by the name of *Abasuerus*, which was his Imperial name; and was so called as being the first that obtained the *Persian* Monarchie by the right of inheritance: for such (saith Master *Lydiat*) is the signification of the word *Abasuerus* or *Assuerus*. Nor will *Scaliger* himselfe but confesse that it was ordinary with these Kings to change their names when they tooke the Government of the Empire upon them, as *Cluverus* observeth in his *Computo Chronologico*. *Cambyfes* therefore is not unfitly taken for *Abasue-*

rus, Ezra 4. 6. Next after whom was *Magus* the *Magician*, who reigned under the name of the brother of *Cambyſes*, the other ſon of *Cyrus*, called by *Cieſius* (not *Smerdis*, as in *Herodotus*, but) *Tanyoxarces*, or *Tanyoxerxes*: the ſame ſure which *Ezra* calleth *Artaxerxes*, or *Artabaſaſt*, Ezra 4. 7. So that thus we have the firſt *Artaxerxes*, he who was before *Darius*. And as for the other after him, we need not make queſtion but he was *Artaxerxes Longimanus*: For though *Longimanus* did not immediately ſucceed *Darius*, yet was he the firſt King after him who ſhewed favour in the reſtoring *Jeruſalem*.

If they ſay the reign of the *Magician* was too ſhort to have any hand in the hindring the building of the Temple; I anſwer, it was not ſo ſhort as ſome may imagine: for though he reigned but ſeven moneths after the death of *Cambyſes*, yet was not that the whole time of his reign: for he ſat in the throne a good while before, even moſt of the time that *Cambyſes* was out of *Persia* making war in *Egypt* and in *Ethiopia*, and againſt the *Ammonians*.

To all which, *Petavius* well accordeth, in his twelfth book and 25 Chapter, *De Doctrina Temporum*: where noting the Kings of *Persia* in that order wherein they ſtand in the book of *Ezra*, thus he ſaith; The firſt is *Cyrus*, then *Aſſuerus*, cap. 4. 6. to whom the Jews were accuſed. Then *Artaxerxes*, v. 17. who alſo favoured the Jews enemies, and forbad the building of the Temple. Afterwards *Darius*, cap. 5. in whose ſecond year the Temple is reſtored. And after him *Artaxerxes*.

That *Artaxerxes* (ſaith he) who is mentioned next after *Aſſuerus*, was not *Longimanus*; but either the ſame with *Aſſuerus*; as *Joſephus* thinketh: ſuppoſing *Cambyſes* to be ſignified by both thoſe names; to whom *Torniellus* agreeth. Or elſe to ſpeak truly *Aſſuerus* is *Cambyſes*; and *Smerdis* (the *Magician*) *Artaxerxes*, who cunningly held the Empire eight moneths after *Cambyſes*: and hath ſome of his acts remembered by *Herodotus*; as that he ſhould free his ſubjects from tribute, and grant them a ceſſation from military employments for the ſpace of three years, yea even for almoſt ſix years did this

personated brother of *Cambyſes* lie hid ſaith *Cteſias*, and carryed himſelfe ſo cunningly as if he had been *Tanyoxerxes* indeed, whom *Herodotus* call *Smerdis*. *Quare & ad hunc trahi non immerito poteſt, quod in Eldra legitur; Præſectus adverſus Juſeos litteras ad Artaxerxem dediffe. Petav. De Doctr. Tempor. lib. 12. c. 25.* Learned *Langius* likewiſe aſſenteth hereunto, and hath lately declared himſelfe againſt *Scaliger* in this particular. *Quidem vetat (ſaith he) reliquorum Regum more, & dos, cum imperium capſcerent, nomen mutaffe: & ex Cambyſe Oxyarém, ſive Aſſuerum; ex Smerde ſuppoſitio (quem Cteſias Tanyoxarcem vocat) Artoxarcem factum fuiſſe?* Thus he, with much more to the ſame purpoſe, in his ſecond book and ninth Chapter, *De annis Chriſti*.

And thus in this Section I have ſhewed the true time of the building of *Zorobabels* Temple, and proved it to be (not in the dayes of *Darius Nothus*, but) in the dayes of *Darius* the ſonne of *Hyaſſpius*, who began his reigne in the year of the Julian Period 4193, which was fifteen years after *Cyrus* proclaimed liberty for the Jews to returne home againe into their owne Country: Which account doth exactly agree to the Cæleſtiall Observations of *Ptolomie*, joyning the twentieth year of this *Darius* with the 246 of *Nabonaſſar*, as alſo the one and thirtieth with the 257 of *Nabonaſſar*: the firſt whereof was in the year of the Julian Period 4212, and the next in the year of the ſame Period 4223. In both which years the Moon is noted by him to be Eclipſed: The firſt, according to our Julian account, was on the nineteenth day of November; And the other on the 25 of April. Before which there is another Eclipse noted by him, in the ſeventh year of *Cambyſes*, where-to he joyneth the 225 of *Nabonaſſar*, and was in the year of the Julian Period 4191. The firſt of *Darius Hyſſapius* muſt therefore needs be in the year of the ſaid Period 4193.

SECT. VII.

Of the seventh Period, from the second year of Darius Hystaspis to the twentieth year of Artaxerxes Longimanus.

THIS seventh Period is a Period of 65 years : which I cannot better demonstrate then by running through the reignes of all the Kings of Persia, from the first of Cyrus to the end of the last Darius whom Alexander conquered.

I begin then with Cyrus, who by the consent of all Authours began to reigne in the first year of the 55 Olympiad ; viz. in the latter part thereof, which was in the year of the Julian Period 4155, at the Summer time whereof the second year of the said Olympiad began. He reigned 30 years, as Ctesias and most Authours write : of which, seven were over Babylon according to Xenophon ; or nine according to Ptolomie in his Mathematicall Canon of the Kings of Babylon. But I like best to follow Xenophon.

The next after Cyrus was Cambyfes, who had some kinde of Dominion in the third year of Cyrus, as Daniel sheweth ; but from his Fathers death (who dyed in the year of the Julian Period 4185) to his owne death, he had but seven years and five moneths, as it is testified by Herodotus, and confirmed by Ptolomie. In Ctesias his fragment we finde 18 : which I beleeve to be a corruption, and should more rightly be eight ; the last of which was incomplete, as by the seven years and five moneths noted in Herodotus well appeareth.

This King Cambyfes went to war in Egypt in the third year of the sixty third Olympiad, which was in the year of the Julian Period 4188 ; as Diodorus sheweth, lib. 2. during which time of his war there, and in Ethiopia, and against the Ammonians, his Kingdome at home was governed partly by his owne brother Tanyoxerxes, and partly by one of the Magi of Persia who slew his brother and then counterfeted his person,

son, and under the vaile of his name held the Empire til the death of *Cambyses* and seven moneths after, at which time the chiefe Nobles of *Persia* discovering the fraud slew him, and advanced *Darius* the son of *Hystaspis* to the throne in the year of the Julian Period 4193.

The next thereof reigned after this counterfet brother of *Cambyses*, was *Darius* the son of *Hystaspis*; the years of whose reigne are so diversly computed by sundry Authors as that it may seem hard to say how long he reigned: For *Teriullian*, lib. contra *Judeos*, gives him but nineteen years; the *Marmora Arundelliana* 28; *Orosius* 30; *Ctesius* 31; *Julianus Toletanus* 34; *Herodotus* 36; and *Clemens* of *Alexandria* 46. In which diversity, all the helpe that we have is from *Herodotus*; who, though he give him 36 years, doth neverthelesse declare that he dyed in the fifth year after the *Marathon* war: which war was not till the second year of the seventy second *Olympiad*, in which was the one and thirtieth year of his reigne: And therefore the whole time of his reigne could be but 34 years compleate, as *Julianus Toletanus* reckoneth; And of these he reigned but 33 before his son *Xerxes* was taken in to reigne with him, as in *Herodotus* again appeareth, lib. 7.

Xerxes therefore began in the year of the Julian Period 4226, and (as *Diodorus* saith) reigned something more then twenty years: after whom *Artabanus* (by whom *Xerxes* was slain) continued seven moneths, and at the end thereof *Artabanus* also being slain, *Artaxerxes Longimanus* began to reigne alone, and dyed not untill the seventh year of the *Peloponnesian* War in the winter time thereof; viz. in the year of the Julian Period 4289 almost finished; as both *Thucydides* and *Diodorus* witnesse, *Thucid. lib. 4.* *Diodor. lib. 11.* *Ctesias* therefore was right in giving 42 years to this King after the death of *Artabanus*.

But we are to note that this *Artaxerxes* had a two fold beginning to reigne: The one, some years before his Father *Xerxes* dyed: The other after his Fathers death, when he had slain *Artabanus* who slew his Father seven moneths before. From the first he reigned 49 years: and from the second but 42, as hath been shewed. The first began in the year of the

the Julian Period 4240 towards the end thereof, even before the beginning of the seventh moneth: the other, in the year of the same Period 4247.

Thucydides hath an eye to the first of these, and so have the holy Scriptures in accounting the years of this King: but other old Authours generally account from the latter time, when he began to reigne alone; in which *Diodorus* a little differeth from *Ctesias*, and hath therefore but 40 years in the stead of 42.

But now why this King should begin in his Fathers life time, and so soon as I have mentioned, is in regard of what we finde storyed concerning the banishment of *Themistocles* the *Athenian*, who being expelled out of *Athens* by his unthankfull Country-men and Citizens, fled to the King of *Persia* for succour in the second year of the seventy seventh *Olympiad*, as *Diodorus* casts the time: and then we are sure *Xerxes* was living, because the time of his reigne was something more then twenty years. *Diodorus* hereupon saith that *Themistocles* came to *Xerxes*, and so doe some others; but *Thucydides* who was near those times, as also *Plutarch*, *Cbaron Lampscenus*, and *Æmilius Probus* have witnessed that he came to *Artaxerxes* of late having begun to reigne. And if to *Artaxerxes* of late having begun to reigne, it must needs follow that *Artaxerxes* had a beginning before the second year of the 77 *Olympiad*, which (as appeareth by the account of *Daniels* 70 Weeks) was in the year of the Julian Period 4240 about the sixth moneth, which among the Jews was called *Elul*: and living after that till the seventh year of the *Peloponnesian* War, must needs have a longer time of reigne from this beginning then either forty or two and forty years.

But for a more clear demonstration, and so to reconcile these Authours that they may speak true on either side, let me add out of *Petavius*, namely, That *Themistocles* being banished came to come to *Xerxes* King of *Persia*, as *Diodorus* and diverse other Story writers declare; and finding *Xerxes* busied in some expedition, or not in the City which was the seate of his Kingdome, he sent letters to his son *Artaxerxes* who of late had begun to reigne, as *Thucydides* sheweth. For

Petav. lib. 12.
cap. 25.

in this respect Story writers may indifferently relate that he fled as well to the one as the other : and our conclusion from hence may be, that he fled to the *Persians*, *Xerxes* yet living, when *Artaxerxes* was already taken in to reigne with him in the Empire, as being the next that was to reigne alone after him. Thus *Xerxes* also began to reigne before *Darius* dyed, as hath been proved out of *Herodotus*. For according to a Law among the *Persians*, when the King went to war abroad, he did for the most part appoint and constitute one of his sons for his successour ; from which time some Authours account the years of such an ones reigne, whilest others account but from the time of his Fathers death. And in the Kingdome of *Babylon*, *Nebuchadnezzars* reigne began after the same manner, as by *Berosus* compared with holy Scripture may be seen. This was usuall also among the Kings of *Judab* and *Israel*, as by the Scripture alone is manifest : which not observed, hath caused many grosse mistakes concerning the right reckoning of their reignes.

Eusebius mentions the flight of *Themistocles* two years sooner then *Diodorus* doth, who therefore casteth it into the fourth year of the seventy sixth *Olympiad*, which was in the year of the Julian Period 4241, and then was the first year of *Artaxerxes* still running on by my account.

This of *Eusebius* I finde approved by a late learned writer, *Jacobus Armachanus* in his Annals of holy Scripture ; who sayes that it agrees conveniently enough to the tradition of *Thucydides*, which setteth the comming of *Themistocles* to *Artaxerxes* between the siege of *Naxos* and that noble victory gotten by *Cimon* over the *Persians* at *Eurymedon* ; and doth withall place the beginning of the reigne of *Artaxerxes* between those bounds. For * he said, *Themistocles* then sent letters to *Artaxerxes* *πρωσι βασιλεὺς*, of late having begun to reigne ; by which he both desired his friendship, and also promised his owne aide to him against the *Greekes*. From which is found out the true beginning of the reigne of *Artaxerxes*, and is from hence proved not to be so late by nine years as is commonly accounted. Thus he, in his Annals I say of holy Scripture : which when I saw, I was not a little confirmed

* viz. *Thucydides*.

confirmed in my judgment. For though I accounted thus, long before I ever read any thing of his in this kinde; yet for my better confirmation herein, I was glad to meete with the concurrence of so eminent a man: from whom though I varie much in the ancient account of the Hebrew moneths and year, as also in some other particulars; yet here (as in many things elsewhere) I cannot but embrace him with much gladnesse, and shall ever esteeme him (as sure enough he is) a man of excellent parts, great industry, piety, and much learning, worthy to be accounted among the number of those whose memories are precious after their deaths.

But to returne: There is moreover a passage mentioned by *Petavius*, out of *Justin*, to shew the occasion of this beginning, as may be seen in his *Doctrina Temporum*, lib. 10. c. 25. where he also answereth to what *Pererius* objecteth against it. And indeed it is probable that when *Xerxes* (upon the death of *Pausanias*, who should have betrayed *Greece* to the *Persians*, but was discovered) went about to renew his war against the *Grecians* that then he tooke this his sonne *Artaxerxes* to reign with him, and to be his next successour, which *Artabanus* afterwards would have hindered and made void, but could not.

The next after this *Artaxerxes* was *Xerxes* the second who reigned two Months, or (as *Ctesias* saith) 45 days. After whom *Sogdianus* had seven or eight Moneths more: And when *Sogdianus* was dead, *Darius Nothus* (in the yeare of the *Julian Period* 4290) began to enter upon those XIX. yeares which *Diodorus* saith was the time of his reigne: according to whom I reckon the yeares of all the other Kings in this Monarchie to the end thereof. And must therefore give to *Artaxerxes Mnemon* after the death of *Nothus* 43 yeares. To *Artaxerxes Ochus* after the death of *Mnemon* 23. To *Arjes* after *Ochus* 3. And to *Darius Codoman* after *Arjes* 6.

And thus we have all the Kings of this Monarchie together with the yeares of their reigne: and do thereby finde the death of the last of them to be in the yeare of the *Julian Period* 4384. But for a more cleare demonstration, see the Table following.

[illegible]

This was the 24th year of th.
Captivity, the fourteenth year of
Apries King of Egypt, the 25th year
of Nebuchadnezzar King of Babylon,
the 35. of Halyattes King of Lydia,
and the thirteenth of Astyages King
of Media.

1 * *Nebuchadnezzar* is seven years
2 mad.

Evilmerodach began in this year, and reigned twelve years. *Sulpit.*

In this year *Cyrus* is made Generali of the *Perſian* and *Median* Forces; from which time his thirty years of reign are to be accounted.

Evilmerodach being slain in battel, *Belsazzar* began, and reigned 14 years. *Sulpit.*

In this ycer *Cyrus* conquers *Cræsus*, and possesseth his Kingdom.

A perfect Table for the better understanding of some of the former and following Passages.									
Y. of the Jewish Period.	Y. of the Roman Period.	Y. of the Greek Period.	Y. of the Latin Period.	Y. of the Arabian Period.	Y. of the Turkish Period.	Y. of the Mongolian Period.	Y. of the Russian Period.	Y. of the Persian Period.	Y. of the Chinese Period.
4171	3462	6	2	17	18	29	8	64	
4172	3463	7	4	3	18	19	30	9	65
4173	3464	1	4	19	20	31	10	66	
4174	3465	2	160	20	21	32	11	67	
4175	3466	3	2	21	22	33	12	68	
4176	3467	4	3	22	23	34	13	69	
4177	3468	5	4	23	24	35	14	70	
4178	3469	6	161	24	25	36	15		Babylon is taken by Cyrus, and the seventy years of the Captivity are ended, even in this first year of Cyrus, which was also the first of Darius Medus.
4179	3470	7	5	25	26	37	2		
4180	3471	1	3	26	27	38	3		
4181	3472	2	4	27	28	39	4		
4182	3473	3	162	28	29	40	5		Egypt shakes off all subjection to the King- dom of Babylon, forty years after Nebuchad- nezzar conquered it, Ezek. 29. 13. Jer. 46. 16.
4183	3474	4	2	29	30	41	6		
4184	3475	5	3	30		42	7		
4185	3476	6	4			43	1		Cyrus being dead, Cambyfes began to reign alone, and reigned from hence seven years and five moneths. Herodot.
4186	3477	7	6	163		44	2		
4187	3478	1	2			45	3		
4188	3479	2	3			46	4		Cambyfes conquers Egypt; and being absent from home, hath his Kingdom governed by the Magi of Persia, when they had slain his brother.
4189	3480	3	4			47	5		
4190	3481	4	164			48	6		
4191	3482	5	2			49	7		
4192	3483	6	3			50	8		Magus seven moneths after Cambyfes.
4193	3484	7	7	165		51	1		Darius the son of Hytaspis 34 years.
4194	3485	1	165			52	2		Haggai and Zachary Prophesie in this year and exhort to the building of the Temple.
4195	3486	2	2			53	3		
4196	3487	3	3			54	4		
4197	3488	4	4			55	5		
4198	3489	5	166			56	6		
4199	3490	6	2			57	7		
4200	3491	7	1			58	8		In this year (before the sixt year of Darius was ended) the building of the Temple was finished on the third day of the month Adar Ezra 6. 15.
4201	3492	1	+			59	9		
4202	3493	2	167			60	10		
4203	3494	3	2			61	11		
4204	3495	4	3			62	12		
4205	3496	5	4			63	13		
4206	3497	6	168			64	14		
4207	3498	7	2			65	15		
4208	3499	1	3			66	16		
4209	3500	2	4			67	17		
4210	3501	3	169			68	18		

Julian Year	Year of the World	Year of the Flood	Year of the Olympiads	Year of the Persians
4211	3502	4	2	19
4212	3503	5	3	20
4213	3504	6	4	21
4214	3505	7	5	22
4215	3506	8	6	23
4216	3507	9	7	24
4217	3508	10	8	25
4218	3509	11	9	26
4219	3510	12	10	27
4220	3511	13	11	28
4221	3512	14	12	29
4222	3513	15	13	30
4223	3514	16	14	31
4224	3515	17	15	32
4225	3516	18	16	33
4226	3517	19	17	34
4227	3518	20	18	35
4228	3519	21	19	36
4229	3520	22	20	37
4230	3521	23	21	38
4231	3522	24	22	39
4232	3523	25	23	40
4233	3524	26	24	41
4234	3525	27	25	42
4235	3526	28	26	43
4236	3527	29	27	44
4237	3528	30	28	45
4238	3529	31	29	46
4239	3530	32	30	47
4240	3531	33	31	48
4241	3532	34	32	49
4242	3533	35	33	50
4243	3534	36	34	51
4244	3535	37	35	52
4245	3536	38	36	53
4246	3537	39	37	54
4247	3538	40	38	55
4248	3539	41	39	56
4249	3540	42	40	57
4250	3541	43	41	58

A perfect Table for the better understanding of some
of the former and following Passages.

In this year (being the 246 of Nabonassar) Pto-
lomy notes an Eclipse of the Moon, which by the
Julian Kalender was on the nineteenth of No-
vember: It was, as he also saith, in the twentieth
year of Darius Hystaspis.

Here again Ptolomy notes another Eclipse of
the ☽ in the 31 of Darius, and year of Nabonassar
257. it was by the Julian Kalender April 25.

¶ In this year Xerxes began to reign, and
reigned somewhat more then twenty yeers.
Diod. This King in the Book of Esther is called
Ahasuerus, as is supposed, and thought to be the
Husband of Esther. Scalig.

In this year Xerxes began to move towards Greece.

In this year he cometh into Greece with his
huge Army, and is quickly beaten home again.
Petav. lib. 13.

In this year (about the sixt moneth) Artaxerxes Longi-
manus began first of all to reign; he reigned till the se-
venth year of the Peloponnesian War, dying in the Win-
ter time thereof, and had therefore from hence 49 yeers
of reign, though from the death of Artabanus but 42
Cies.

Artabanus (after Xerxes) seven moneths.

In this year, before the seventh of Artaxerxes was end-
ed, Ezra having obtained a Commission from the King,
(who now began to reign alone) beginneth his journey
to Jerusalem on the first day of the first moneth, Ezr. 7. 9

Julian Period	Year of the World	Terri- tor of the World	Reign of Rulers	Olympi- ads	Persian Years
4251	3542	2	2	12	5
4252	3543	3	3	13	6
4253	3544	4	4	14	7
4254	3545	5	180	15	8
4255	3546	6	2	16	9
4256	3547	7	2	3	17
4257	3548	1	4	18	11
4258	3549	2	181	19	12
4259	3550	3	2	20	13
4260	3551	4	3	21	14
4261	3552	5	4	22	15
4262	3553	6	182	23	16
4263	3554	7	3	24	17
4264	3555	1	3	25	18
4265	3556	2	4	26	19
4266	3557	3	183	27	20
4267	3558	4	2	28	21
4268	3559	5	3	29	22
4269	3560	6	4	30	23
4270	3561	7	4	184	31
4271	3562	1	2	32	25
4272	3563	2	3	33	26
4273	3564	3	4	34	27
4274	3565	4	185	35	28
4275	3566	5	2	36	29
4276	3567	6	3	37	30
4277	3568	7	5	4	38
4278	3569	1	186	39	32
4279	3570	2	2	40	33
4280	3571	3	3	41	34
4281	3572	4	4	42	35
4282	3573	5	187	43	36
4283	3574	6	2	44	37
4284	3575	7	6	3	45
4285	3576	1	4	46	39
4286	3577	2	188	47	41
4287	3578	3	2	48	14
4288	3579	4	3	49	42
4289	3580	5	4	2 ^m 8 ^m	7
4290	3581	6	189	1	1

*A perfect Table for the better understanding of some
of the former and following Passages.*

In this year, on the sixth day of *October* (which was the
tenth day of the seventh moneth, the *Sun* being then in 7th
d. of *Libra*) the first year of *Daniels Weeks* began. For
in *Dan. 9. 25.* the Angel sheweth that they were to begin
from the execution of the Decree to build again *Jerusa-*
lem; which was not till the twentieth year of *Artaxerxes*
Longimanus, when God stirred up *Hanani* with certain
other men of *Judah*, to goe up to *Shushan* to *Nehemiah*,
who related unto him the wofull condition *Jerusalem*
still was in: he thereupon (after he had fasted and pray-
ed) besought the King's leave and favour that he might
goe and build the City; which was granted. From hence
therefore (even from the beginning of these mens jour-
ney to *Shushan*) the precise account of these Weeks be-
ginneth, which hereupon casteth the just middle of the
last week into the year of the *Julian Period* 4746. and
layeth it exactly on the third day of *April*: For from the
sixt of *October* in this year, when the *Sun* was in the se-
venth degree of *Libra*, to the third of *October* in the year
of the *Julian Period* 4745. when the *Sun* was also in the
seventh degree of *Libra*, were 486. years; to which adde
181. dayes, and so we come to the third of *April* in
the year of the same Period 4746. in which year, and
on which very day our Saviour suffered.

This was the first year of the *Peloponnesian*
War; it began at the Spring: witnesseth that
great Eclipse of the *Sun* which was on the
fourth of *August* next after. This War lasted
27. yeeres.

Xerxes the 2^d two moneths, after whom *Segdianus* 8 m.
In this year *Darius Nottus* began, and reigned 19 yeeres

SECT. VIII.

Of Daniels seventy Weekes, in the ninth Chapter of his Prophecy, at the 24. 25. 26. and 27. Verses.

Petavius De
Doctr. Temp.
lib. 12. c. 35.

I Shall need to say nothing of the seventh Period more then what hath been already in the former Section, and Table annexed to it. I come therefore to the eighth which takes beginning the 20th year of *Artaxerxes Longimanus*, in the year of the Julian Period 4 2 5 9, and endeth at the beginning of Christs Ministry in the year of the same Period 4742. This is a Period of 69 Weekes, or of 483 years accounted from the Execution of the Decree for the restoring and building of *Jerusalem*, unto *Messiah the Prince*, *vers. 25.* Of which *Petavius* speaketh excellently, in these words, saying; *Sexaginta novem hebdomades desinunt in Christum Ducem; non nascentem quidem, sed in lucem apertumque prodeuntem, seque ad oraculam, atque expetere accingentem; hoc est in Baptismum ipsius, qui anno primo septuagesime hebdomadis incurrit.* Meaning in effect the same that I doe: for though he applyes the end of the 69 Weekes to the Baptisme of Christ; yet he saith as well that they end at *Messiah the Prince*: namely, not at the time when he was borne, but when he came abroad and shewed himselfe openly, beginning to dispose of his hid treasures, and to preach the Gospel in the Synagogues of *Galilee*; which was not untill the very end of these 69 Weekes (made up of seven and sixty two) and beginning of the seventieth. For (as before I noted, in the fifth Chapter) after *John* was put in prison, *Jesus* came into *Galilee* preaching the Gospell of the Kingdome of God, and saying; *μετ' αὐτοῦ ὁ Κεϛ' Ⓢ*, The time is fulfilled (that is, the last Week of the seventy is come) and the Kingdome of God is at hand, *Mar. 1. 14.* In the middle of which last week, the *Messiah* (Christ *Jesus* our Lord and Saviour) was slain, *vers. 26.* And by the end of it, the Covenant was confirmed with many of the Jews, *verse 27.* Immediately

diately after which time, the Apostles turne to the Gentiles,
Acts 10. 1. and *Acts* 11. 18.

They were all of them Weekes (not of Days, but) of years; according to the custome of Prophetical Dayes, and years of Jubilee: there being seven Weekes in 49 years, as is seen in *Levit.* 25. 8. Whereupon it followeth, that in seventy Weekes are 490 years. There can be no doubt of this: I may therefore goe on; and for the more cleare understanding of what I have already briefly touched, set downe the words of the text, in each verse, at large.

Ver. 24. Seventy Weekes is cut out upon thy people, and upon thy holy Cities, to finish transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seale up Vision and Prophet, and to annoint the Most Holy.

Ver. 25. Know therefore and understand, that from the Out-going of the word to returne and to build *Jerusalem*, unto *Messiah* the Prince shall be seven Weekes, and threescore and two Weekes: it shall be built againe, Street and Wall, even in the strait of times.

Ver. 26. And after the threescore and two Weekes, shall *Messiah* be slain, but not for himselfe: wherefore the Princes people to come shall destroy the City and the Sanctuary, and the end thereof shall be with a Flood, and unto the end of the War desolations are determined.

Ver. 27 But in one weeke he shall confirme the Covenant with many; and in the midst of the weeke he shall cause the Sacrifice and the Oblation to cease: and by a Wing of abominations making desolate, he shall flow upon the desolate, even untill the Consummation determined.

These be the words of the Prophecie, carefully translated: which in the next place I thinke fit to open and explain, noting upon them as followeth.

Ver. 24. [*Seventy weekes is cut out*] By which phrase is meant, that the full and just number of 70 weekes is cut out. For when a Verb singular is joyned to a Substantive plurall, it teacheth in *Hebrew* that an exact account is then in every part

thereof fully intended.

Thy people] that is, Thy Countrymen the *Jewes*; as may be teen in the first Chapter of *Ruth*, at the tenth verse: where the *Jewes* are called *Naomies* people. The like is also in the third Chapter of the *Lamentations* at the fourteenth verse; where *Jeremy* complaining, saith, He was a laughing stock to all his people.

Thy Holy City] this meanes *Jerusalem*, *Esa.* 52. 1. *Matth.* 4. 5. so called because it was the speciall place consecrate to the holy worship of God. This Prerogative of being called *The holy City*, it was to retaine (as here appeareth) untill the full end of these 70. weekes: And therefore when *Christ* came, Salvation was first tendred to the *Jewes*. They in generall made light of it, and put *Christ* to death: howbeit the covenant of the Gospell was confirmed with many of them during the time of the last week; which being ended, their Prerogative ceased, and thereupon the Apostles turne to the *Gentiles*, to whom the Gospell began not to be preached untill three yeares and an halfe after *Christs* Passion, at which time every one of the Seventy weekes were fully ended. Now this holy City was called *Daniels* City, either because he was born there or because that was the place of his bringing up, or in which he dwelt till he was carryed away Captive. Thus *Capernaum* is called *Christs* City because he dwelled in it, *Matth.* 9. 1. and *Mar.* 2. 3. So also *Rogelim* was the city of *Barzilai*, *2 Sam.* 19. 38.

To finish transgression and to make an end of sinne] Or as some render it; To consume wickednesse, and to abolish Sinnes: following therein the margent *Hebrew*, as an exposition for plainnesse. The text is to seale, or to make an end of Sinne rather; *Vt finem accipiat peccatum*, that sinne may have an end: as *Saint Hierom* interprets it & is approved, therein by a great *Hebrician*, who saith that according to the true reading of the words, they signifie properly to consume, finish or end Sin. This was fulfilled by *Jesus Christ*, who was that Lamb of God which taketh away the Sinnes of the world, *Joh.* 1. 29. To which agreeth that of the Apostle, Being then made free from

from sinne, ye became the servants of righteousnesse: *Rom. 6.18*, And againe, But now once in the end of the world hath he appeared to put away Sinne, by the Sacrifice of himselfe, *Hebr. 9.26*.

And to make reconciliation for iniquitie] This Christ did by appeasing and pacifying the wrath of God against sinne: and it was an effect of his passion. For by his death we are reconciled unto God, *Rom. 5.10. Coloss. 1.20*.

And to bring in everlasting righteousness] This Christ Jesus also did. For by his owne blood he entred in once into the holy place, having obtained eternall redemption, *Hebr. 9.12*.

And to seale up vision and prophesie] Meaning, that Messias shall make good, fulfill and performe all the prophecies that were of him, of his Passion and resurrection, putting an end to them all, and that therefore we ought to looke for no other, *Luke 18.31*. This we are also taught in the first Chapter of the Epistle to the *Hebrews*, at the first vers. where the Apostle saith, God who at sundry times, and in divers manners spake in time past unto the Fathers by the Prophets, hath in these last times spoken unto us by his Sonne.

And to anoint the most Holy] Or the Holinesse of Holinesse: that is, the most holy. This is also meant of Christ, who was endued with the Holy Ghost without measure: even a very fountaine of holinesse was in him, of whose fulnesse we have all received, *Job. 3.34. Job. 1.16. and 1 Cor. 1.30*.

In the time of the Law, the Kings, Priests & Prophets, when they first tooke their Offices upon them, were anointed with holy oyle. And this was the Ceremony of consecrating them to the service of God in those callings. Now Christ was both King, Priest, and Prophet: he had in himselfe alone all those dignities at once together, to the which others were anointed severally; and is therefore called by way of eminencie, *ὁ Χριστός*, The Messias, that is, the anointed. For though he were anointed with no materiall oyle, yet he was spiritually anointed with the oyle of gladnesse above his fellows, *Psal. 45.7*. that is, with the holy Ghost. And hereupon it is that Saint *John* saith, Ye have an ointment from him that is holy, *1 Job. 2.20, 22*.

Neither

Neither doth Christ himselfe but say as much : and thereupon when he began to preach, he sheweth how the Prophet *Esay* pointed at him in this, *Luke* 4. 18. It was an excellent saying therefore of *Clemens* of *Alexandria* : Our Lord Christ (saith he) the holy of holies, who came and fulfilled Vision and Prophet, was annointed in the flesh with the Spirit of his Father whose materiall annointings therefore of the Law ; were nothing else but types & figures of this spiritual annointing of Christ, as Mr *Livelie* concludeth. And I would to God he had kept him close to this in his interpretation of the next verse : for it is as clear as the Sun at noon that there is but one and the same *Messias* spoken of through out his Prophecie.

And thus have we seen the generality of *Daniels* weekes. Now followeth a more speciall and particular handling them, divided into three parts in the verses following.

The beginning of the 70 Weekes.

Verf. 25. From the out-going of the word] This is commonly understood of the publishing or proclaiming of a decree by some of the Kings of *Persia* (either *Cyrus*, *Darius* or *Artaxerxes* for the restoring and building againe of *Ierusalem*. But more likely it is, that this out going of the word, should be rendered from the executing of the word or Decree for the returne and building of *Ierusalem* ; that is (as the *Hebrew* phrase signifyeth) for the building againe of *Ierusalem*. *Cyrus* made such a decree ; in which, though * *Ezra* mentions only the Temple, as the chiefe part of the City : yet *Esay* sheweth, that even the building of the City was included ; as is plain by what is written in the four and fortyeth Chapter of his Prophecy, at the 28 verse ; and in the Chapter next after, at the 13 verse. *Darius* seconded this, when after *Cyrus* his time, the building was hindred, making the foresaid decree of *Cyrus* the ground of his favour and assistance. After which *Ezra* comes up, and by vertue of a commission granted to him from *Artaxerxes Longimanus* (in the seventh yeare of his reigne) doth much good, and goeth fairely on in repairing the desolations and wall (as is mentioned *Ezr.* 9. 9.) but could not effect the whole

* *Ezr.* 1. 2, 3.
4. and *Chro.*
36. 22, 23.

Ezr. chap. 6.
Ezr. chap. 7.

whole businesse : for the Adversaries of the *Jewes* prevailed still against them. And therefore 13 yeares after all this, news is brought to *Nebemiab* at *Shushan* by *Hanani* and certain men of *Iudab*, that the *Jewes* were still in great affliction and reproach : for the wall of *Ierusalem* was broken down, and the gates thereof burnt with fire. At the hearing whereof *Nebemiab* sat down & wept, and mourned certaine dayes, and prayed before the God of heaven. After which prayer, because he was the Kings Cup-bearer, he was to attend upon his place : and being observed to looke heavie and sad in the presence of the King, the King demanded the reason ; which he told him : and thereupon obtained leave and authority with letters of Commission from him to go up unto *Iudab* (the City of his fathers Sepulchers) that he might build it ; as may be teen in the first and second Chapters of *Nebemiab*. This was in the twentieth year of *Artaxerxes* afore mentioned : at which time *Nebemiab* came up and prevailed so farre against the Adversarie, that the worke went on, and a tythe was taken out of other Cities to come and dwell at *Ierusalem*, the building whereof was never after hindred any more but by the end of the Seven Weekes (mentioned afterwards) was brought to perfection.

And hereto agreeth *Petavius* saying ; *Exitus sermonis non Edicti solum pronuntiatio est, sed executio*, lib. 12. *De Doctr. Temp.* cap. 35. And in the same book, at the 32 Chapter, speaking first of the common acceptation of the word, and shewing how thereby the beginning of these Weekes is drawne to sundry times, by reason of severall goings forth of the Word, he concludeth and saith ; *At ego vocabulum* אֲצִיב *non solum arbitror edicti promulgationem, sed amplius aliquid esse : nempe id quod Latina vox proprie significat, veram ac seriam decreti illius executionem, &c.* Meaning, That that which we commonly read from the going forth of the Word, is of larger extent then so ; and doth therefore stand to expresse that which the Latine word *Exitus* properly signifyeth, viz. A true and serious execution of the Decree for the building againe of *Ierusalem*. And thus doe I also understand it ; onely with this difference :

By the Decree I understand that which was first set forth, even by *Cyrus*; for though it was seconded once and again, yet not fully executed till the dayes of *Nebemiah*, in the twentieth year of *Artaxerxes*, as I have already shewed.

Or however, be the reading according to the common acceptance, yet it must be with reference to the building againe of *Jerusalem*, as the Originall intendeth: and so we are still directed to the twentieth year of *Artaxerxes*, when *Nebemiah* came up and built (not the Temple, but) the City for which he petitioned, even the City of his Fathers Sepulchers, *Neb. 2. 5.* And for this the King sent letters to the Governors beyond the River, and a letter to *Asaph* the keeper of the Kings Forrest: in which the word may very well be said to goe forth for the building againe of *Jerusalem*.

So that both wayes we are directed to one and the same time for the beginning of these Weekes.

But for my part I like best of the first exposition. For (as is observed by others, as well as *Petavius*) it is *genuina interpretatio*, a genuine interpretation: *nempe ut dicamus ex quo tempore res illa, quam Deus per Prophetas suos prädixerat, & quam Reges Persarum Editis sanciverant, effecta est reddita, remotis omnibus remota.* So that *Ab Exitu Verbi*, is as much as *Ex quo Verbum prodiit*; *id est, in effectum producta est.*

And thus much for the Out-going of the Word, by which we are taught where to begin the first year of *Daniels* Weekes.

[To returne and build *Jerusalem*] that is, To build againe *Jerusalem*: for so the Hebrew phrase signifieth. As for Example: *Isaac* returned and digged the wels of water, which they had digged in the dayes of *Abraham* his Father: for the Philistines had stopped them after the death of *Abraham*, *Gen. 26. 18.* By which is meant, that he digged them againe. *Rursus fodit*: so saith Saint *Hierom.* To which the word *redivit* in the *Septuagint*, well agreeth: and is therefore translated in our Bibles, *Isaac* digged againe.

So also in the sixt Chapter of *Zachary*, at the first verse: I returned and lifted up mine eyes and saw; That is, Lifting up mine

mine eyes I saw againe, as *Tremelius* translates the place.

So also in the first Chapter of *Malachie*, at the fourth verse, We will returne and build the desolate places: that is, We will build againe the desolate places. And so here, To return and build *Ierusalem*, is as much as to say, To build againe *Ierusalem*: and is therefore so interpreted by Saint *Hierom*, in his Comment upon the place. Which being well observed, will discover the grosse mistake of those *Expositors*, who imagine that the Angel speakes here concerning the returne of the people out of the Captivity of *Babylon*, and that therefore the 70 Weekes must begin in the first year of *Cyrus*. But beside their mistake of the Hebrew phrase, the very time from thence to Christ will be against them.

For should the Weekes begin at the first year of *Cyrus* his Monarchy, they would be ended long before Christ was born: but that may not be; for they must reach full three years and a halfe beyond his Passion; as is plainly manifest by the verses following.

The Weekes
begin not in
the first yeare
of *Cyrus*.

But to help this, some are bold to cut off at one blow no lesse then near a hundred years from the *Persian* Monarchy, as if they had traiterously crept into the Chronology of those times: an easie way to make their accounts even, but no sure stay for truth to rest upon.

I know and have seen their choicest arguments to uphold this tottering building, but by diligent search have found them frivolous, there being nothing either in *Beroaldus*, *Broughton*, *More*, or others of them, but may be easily answered. But I list not to trifle away much time about them: Onely in few words I shall say not onely that the full current of Authours doe begin the reigne of *Cyrus* over *Persia* in the 55 *Olympiad*, but even *Thucydides* (who wrot of the *Peloponnesian* War, saw it from the beginning to the end, was an *Athenian* Gentleman, a Captaine in it, and Authour for certaine truth of History, and perfect reckoning of times most excellent: whose Workes *Demosthenes* the famous Orator of *Athenes* Copied out with his owne hands no lesse then eight times, as *Lucian* reporteth) he I say reckoneth from the *Marathon* fight in the

latter end of *Darius Hystaspis* his reigne, to the end of the *Peloponnesian War* 85 years : that is to say, ten to the invading of Greece be *Xerxes*, and 50 thence inclusively to the beginning of the *Peloponnesian War*, with 27 more to the end thereof. Now, that we may know how to place these in their right times, *Xenophon* (being the next after *Thucydides*) hath taught us that the four and twentieth year of the *Peloponnesian War* must be joynd with the first year of the 93 *Olympiad*. Whereupon it must needs follow that the first year of this War began in the end of the first year of the 87 *Olympiad*: and the War of *Xerxes* in the first year of the 75 *Olympiad*: and the fight at *Marathon* in the end of the second year of the 72 *Olympiad*.

Thucid. lib. 2. Nor doth *Thucydides* but tell us as much ; For as he declareth, the beginning of the *Peloponnesian War* was in the fifteenth year of that League which after the taking of the Iland of *Eubæa* was made for 30 years to come, *Ænesias* being then Major of *Sparta*, and *Pythodorus* of *Athens*, the year of their Majorality now within two moneths expired, in the beginning of the Spring. Now the time of this League is referred by *Pausanias* (in the first of his *Eliaca*) to the third year of that *Olympiad* wherein *Criso* of *Himera* won the race: which (according to * *Dionysius Halicarnassens*) was the eighty third *Olympiad*. Account therefore 15 years from the third year of the 83 *Olympiad*, and the beginning of this War will fall into the latter end of the first year of the 87 *Olympiad*; where also

* *Antiq. Rom.*
lib. 10. prope
finem, & li. 11.
in principio.
Lib. 2.

Perk Harm.
Script.

* *Diodorus Siculus* hath placed the Majorality of *Pythodorus*, in the end whereof *Thucydides* beginneth that War. Which is also confirmed by an Eclipse of the Sun mentioned by *Thucydides*, and by Mathematical Calculation found to be then ; beside other Eclipses, in some of the following years of the said War, fitly agreeing. These Characters are regarded of the Learned, and not unfitly called *Characteres infallibiles*, & verè *Bases Chronologiæ fallere nesciæ*: Of which Master *Perkins* speaketh further, saying: *Qui hæc fœlitiâ putaverit, eandem oportet Astronomiam omnem logistiam à radicibus revellere, &c.* And a little after, *Et hoc mihi* (saith he) *documento est, initium Hebdomadum Danielis baud esse aptandum annis vel Cyri, vel Darii Hystaspis : quia*

quia tunc Historia humane ferè omnes, & Astronomicæ observationes, ut supposititiæ, fuerint negandæ.

Also, doe not those *Marmora Arundelliana*, brought out of *Asia* hither, prove speaking stones to stop the mouths of those who rashly reject the allowed Antiquity of these times, and by proofessele proofs cut off as many years from this Monarchy as they please? The Author of those Marbles was of no small standing, 500 years and more before *Eusebius*; and none among the Greek *Historiographers* more ancient then he, excepting *Herodotus*, *Thucydides*, and *Xenophon*, as Master *Selden*, that learned *Antiquary* of our times, hath plainly proved. Who, out of the said Marbles hath gathered, that *Cræsus* began his reigne in the first year of the 56 Olympiad; that *Cyrus* took *Sardes* in the third year of the 58 Olympiad; that the fight at *Marathon* (in quo *Persarum* clades, & *Atheniensium* victoria) was in the second year of the 72 Olympiad; that *Xerxes* went to War in Greece in the fourth year of the 74 Olympiad; That in the next year he was overthrown at *Platea*, the fire of *Aëna* then first of all breaking out; and that the fight at *Leuctra* was in the second of the 102 Olympiad.

Men then I see may cavill without cause, and make a disturbance in the Chronology of these times, but not prevaile in what they strive for; no not with all the helpe *Beroaldus* and Master *Broughton* can afford them. To which let me add, how grossly they have been mistaken, not well observing how childishly they have shrunk the successions of sundry Lives. For when it is said that one man lived in such and such a mans dayes, they presently and rashly take their years and ages to be equall: which is in effect as if they should deny that a young man might not live in an old mans time, or that a grave Philosopher might not have a young Pupill, or that an aged Father might not sometimes beget a son in the time of his age, or that it was incredible to grant an hundred years for any man to live. All which are but poore shifts, little or nothing to the purpose, although at the first sight some perhaps may highly prize them.

And so also for Olympiads; *Broughton* I confesse hath gather-

ed together many scattered fragments, chiefly out of *Suidas*, by which he thinks to overthrow the credit of *Olympiads*, and cast the hand-maide out of service. But I answer, one Swallow is not enough to proclame a Summer; nor be things done without care, able to prevaile against the truth. *Suidas* in this deserves no better credit, unlesse we account him an expert Archer who kills a Crow by chance. In a word, most of his numbers were negligently corrupted, or were at the first not carefully gathered. And so also may we say of other Authours, who write of such things as these are, onely by the way, and not on purpose: Neither have some but oftentimes mistaken *Suidas*, taking his meaning in a wrong sence; chiefly when things are thought to be contemporary, which indeed are very far asunder: or if at all contemporary, but onely in part; as I have already shewed. And further, for *Olympiads*, that which hath caused others to deliver wrong collections from them, was because they did not follow the common course which was most usuall in that kinde of reckoning: for whilst from the beginning of sundry Games, they had a Series or order of sundry years, the fiftieth from one thing might be the 25th from another thing. And so *Pausanias* sheweth, that there were at the least a dozen severall Games, and Game-rulers accordingly, set up at severall times far distant the one from the other: which not well regarded might make a confused *Chaos* amongst carelesse Authours. The truth therefore is, That that account which was most common, was least faulty: for it had but one head from whence to reckon, & was set forth in Tables by *Hyppias* of *Elis*, received also generally in Computations; yea even by *Platarch* himselfe, although in the Life of *Numa* he moved some scruple about it: in which he seemed to favour of an usuall custome of the Academicall Sect, which was alwayes ready furnished to dispute on either side, either *pro* or *contra*, either for or against the truth.

I grant indeed that the ancientest of Antiquities among humane Authours cannot but be full of error: but this was rather in the times before the *Olympiads* then afterwards, as

Marcus

Marcus Varro a learned Roman well observeth; concluding the times after to be more certaine and Historicall, because then the times began to be recorded *veris testatijque literarum Monumentis*, as one rightly speaketh.

Unto Varro agreed Julius Africanus, another ancient * Authour, who in the third book of his Annals (as Eusebius witnesseth in his tenth book *De preparat. Evangelica*) writeth, that untill the *Olympiads* there was no sure knowledge in the Greek History, all things being confusedly written without agreement between themselves: but after the *Olympiads*, because their acts were diligently registred within the limits of every four years space, no confusion of times was found amongst them.

* He was a Christian Writer.

After whom Censorinus also saith, that after the first *Olympiad* there never was any great dissention or controversie amongst Writers for Computation of time; except in some six or seven years at the most. Or if in some particular the difference perhaps might be something more, yet by comparing Authour with Authour, and circumstance with circumstance, I cannot but think that men of judgement may not onely correct corrupted Copies, but even reconcile the most materiall disagreements, or at the least shew how and wherein an Authour sometimes hath been mistaken.

In a word, this reckoning by *Olympiads* hath been allowed, followed, and commended by even the very flower and cheife of the ancient Fathers; as by Clemens of Alexandria the Master of Origen, Julius Africanus aforementioned, Eusebius, Hierom, Augustine, Orosius, and others both pious and learned Christians. And among these, let me for a conclusion mention what Saint Augustine saith in Commendation of them, in his second, book and 28 Chapter *De Doctrina Christiana*: shewing, That the observation of *Olympiads* is a great help for the understanding of many sacred questions, and explanations of matters Ecclesiasticall; Nam & per *Olympiadas* (saith that Father there) & per *Consulum nomina*, multa sæpe queruntur a nobis. And a little before; Nos adjuvat (saith he) ad *Sanctorum libros intelligendos*.

I would therefore that every man would lay aside all rash and inconsiderate zale, that so weighing things with an equall Ballance, he may no longer be a carelesse disturber of the true and right Computation of these times.

But they have objections out of Scripture. *Q*

*Mordecai's age
objected.*

And first they produce the age of *Mordecai*, affirming that he was carried captive with *Iechoniah*, *Esth.* 2. 5. and therefore could not live till the dayes of *Xerxes* : to which time he must live, if *Xerxes* were that *Assuerus* who married *Ester*.

Ans^r.

Psalm. 2. 5.

To which is answered, That *Mordecai* was not carried captive, but rather *Kisb* the great Grand-father of *Mordecai*. For thus stand the words in the place objected : There was a certaine Jew at *Sbusban* the Kings seate, whose name was *Mordecai* the son of *Iair*, the son of *Shimei*, the son of *Kisb*, a man of *Iemini*, who had been carried away from *Ierusalem* with the Captivity, &c. Where the Relative [who] is to be referred not to the furthest Antecedent, *Mordecai* : but to the nearest, *Kisb* ; as may be seen in an Example much like it, in *1 Chron.* 2. 7. where the words are, And the sons of *Carmi*, *Achar*, the troubler of *Israel*, who transgressed in the thing accursed.

And indeed to what other end should mention be made of *Kisb*, or why is the Genealogie produced no higher then to him, but that thereby we may be taught, that he, and not *Mordecai*, went into Captivity ? it was to shew by his carrying away captive, how *Mordecai* a Jew, born of him, became Citizen of *Sbusban*. And so also the *Apocryphal* fragment, in *Esth.* 11. 4. (brought forth by some to prove the contrary) fully sheweth, saying : *Erat autem (viz. Mordecai) ex Captiva turba, quam captam Nebuchadnezzar abduxerat* : that is, *Mordecai* arose of that company (or came of that company) which *Nebuchadnezzar* carried Captive. Which well observed, doth excellently confirme the truth of Gods Promise made to his people, *Ier.* 24. 6. namely, That they should returne, be built up, planted, and not rooted out : Whereupon they were commanded to marry wives & beget children, that they might increase there, and not be diminished, *Ier.* 29. 6. From which places it well appeareth, that the promise was made to them

them and their posterity : the accomplishment whereof is excellently declared by this of *Mordecai* and *Ester*, both of them born in the time of Captivity.

The truth of which is yet further manifest, in regard That that *Mordecai* which nourished *Ester*, was not the same who returned in the first year of *Cyrus* : For he who nourished *Ester* staid still at *Sushan* ; The other returned with them who went first into the Land of *Judea*, *Neb.* 7. 7. It is not enough to say, he gave his name to goe up, but went not ; for what were this but to deny a plaine and expresse testimony, as may be seen also, *Ezra* 2. 2. And therefore these two not being both one, their opinion is still more and more weakened, who strive to prove *Mordecai* and not *Kish*, to be the man that was carried captive : for it was common and ordinary to call divers men by one and the same name ; as afterwards shall be shewed.

Secondly, they object the age of *Ezra* the son of *Seraiah*, ^{Ezra's age objected.} who was slaine by *Nebuchadnezzar* in the nineteenth year of his reigne, 2 *Kin.* 25. 18. Arguing from thence that the time of the *Persian* Monarchy could not be so long as is usually accounted. For *Ezra* saw well near the whole time thereof, being alive in the dayes of *Jobanan* the father of *Jaduah*, *Ezra* 10. 6. Which *Jaduah* was high priest in the reigne of the last *Darius*, when *Alexander* conquered the Monarchy and won it wholly from the *Persians*, *Neb.* 12. 22. See also *Joseph.* in the eleventh book of his Antiquities, at the seventh and eighth Chapters. Which being so, it will follow that had *Ezra* been begot but a day before his fathers death, his age must be 250 years or thereabouts, though we account not to the end of this Monarchy by almost ten years.

To which I answer, There is ambiguity in the word Son, ^{Ans.} which men take properly, as if *Ezra* had been the immediate son of *Seraiah* : whereas he was so *Seraiah's* son, as the Jews used to call their posterity by the name of Son, even to the fifth or sixth descent. As for example : *Josiah* is said to be the father of *Iechoniah*, *Matth.* 1. 11. whereas the father of *Iechoniah* was *Iehoiakim*, 2 *Chron.* 36. 8. So also *Zedekiah* is called in * 2 *Chron* 36. * one place the brother of *Iechoniah*, and in * in another place ^{10.}

T

the * 1 *Chro.* 3. 16.

the son of *Ieconiah*, because he reigned next after him ; and yet we know, that by propriety of speech he was his uncle, as may be seen in 2 *Kin.* 24. 17. So also *Salathiel* is called the son of *Ieconiah*, *Mat.* 1. 12. and yet not only did *Ieconiah* dye childlesse, *Ier.* 22. 30. but also *Salathiel* was indeed the son of *Affir*, * *Ezra* 5. 2. 1 *Chron.* 3. 17. So also *Zorobabel* is said to be the * son of *Salathiel*, *Matth.* 1. 12. whereas he was not his immediate son : for *Zorobabel* was indeed the son of *Pedaiah*, 1 *Chron.* 3. 19. So also the Prophet *Zachariab* is called the son of *Iddo*, *Ezra.* 5. 1. whereas indeed he was the Grandchilde of *Iddo*, and son of *Barachiah*, *Zachar.* 1. 1. And more nearly concerning the party objected : it is not manifest that neither was he the proper and immediate son of *Seraiah*. For though *Ezra* in the * place objected made good his purpose, in shewing (for his greater honour and renown) that he came from *Aaron* : yet he hath not precisely set downe all his Ancestours which were in that line between *Seraiah* and *Aaron*, but hath omitted * six in one place, and might also omit some in that other place between himselfe and *Seraiah* : for this we finde herein to be true and certaine, that *Iebozadak* was the immediate son of *Seraiah*, as is expressly mentioned in 1 *Chron.* 6. 14. And therefore though *Ezra* were so near kindred to that stock, yet it might be in a collaterall line by some that proceeded from *Seraiah*, and yet neverthelesse be reckoned in Genealogy as if he were his son ; according to that before mentioned of *Salathiel*, called the son of *Ieconiah* ; or that of *Zedechia*, in 1 *Chron.* 3. 16. Where, though *Zedechia* were the Uncle, yet he stands upon record as if he were the very son of *Ieconiah* : For thus we see some brought in as sons, which were indeed but near kinsmen.

Object.

But for all this some perhaps will say, the difficulty of too long an age is not yet quite taken away. For from the twentieth of *Artaxerxes Longimanus*, to the end of the *Persian Monarchy*, were 122 years or thereabouts : and therefore *Ezra* living till towards the end thereof, will be still older then can be well allowed, though he were born after the Captivity, and were not the immediate son of *Seraiah*.

To

* *Ezra* 5. 2.
& *Mat.* 1. 12.

* viz *Ezra* 7.
1. 2. &c.

* viz. *Amariah*,
Ahitub,
Zadok, *Ahimas*,
Azariah,
and *Jonathan* :
as may be seen
by comparing
Ezra 7. 3.
with 1 *Chron.*
ca. 6 ver. 7-8.
9. 10.

Ans.

To which I answer, that he was alive indeed in the dayes of
 Iobanan, and wrote the Books of the Chronicles to his time;
 as appeareth, Ezra 10. 6. and Neb. 12. 23. yet neverthe-
 lesse he reached not to the end of the Monarchy by farre:
 not further then the dayes of Darius Nothus, Neb. 12. 22.
 which could not be much more then 50 years after the time
 that he came away from Babylon to Ierusalem: at which time
 suppose he were 40 years old, then should his whole time
 want ^{te} of an hundred; which age no man of judgement
 would conclude to be improbable, but likely and probable e-
 nough. And herein Cluverus is to be applauded, who speak-
 ing of the high priests that were in the times of this Monar-
 chy, saith thus; Iehosua was in that office * under Cyrus, Cam-
 byses, and Darius Hystaspis; Ioiakim under Xerxes and in the
 forepart of Artaxerxes his reigne, Ezra 8. 33. Neb. 12. 10.
 Eliafib after him till the twentieth of the same King and
 something lower, Neb. 3. 1. Ioiada after him in the residue of
 Artaxerxes his reigne, and in the forepart of Darius Nothus.
 Ionathan after him in the * residue of Darius Nothus, and under * Neh 12. 10.
 * Artaxerxes Mnemon. And last of all, Iaduab under Ocbur, ^{23.}
 Arses, and Darius Codoman, Joseph. lib. 11. cap. 8. All which
 proportions are so congruous and well agreeing to the sto-
 ries of Ezra and Nehemiab, that no man I think who is serious
 will ever goe about to alter them: except it be to make Ja-
 duab's time fall also into a part of Mnemon's.

But they have still to urge : and in the next place they object the age of *Nebemiah*, which must be longer then the length of this Monarchy ; because (say they) at the beginning of it he was of fit age to be the Jews Captaine and one of their Conductours home from *Babylon* : and living in the end of it, he wrote of their last *Darius*, and of *Jadnab* the High Priest who met and appeased mighty *Alexander*. For the prooffe of which we are directed to *Ezra* 2. 2. *Neb.* 7. 7. *Neb.* 12. 22. and to *Josephus*, lib. 11. cap. 8.

To which I answer, That that *Nebemiab* who was in the
beginning of this Monarchy, was not the same who lived
something towards the end of it, nor ever was sent to build

the Walls of *Jerusalem* by *Artaxerxes*. For [first] that *Nebemab* who was in the first of *Cyrus*, returned home at the end of the Captivity, *Ezra* 2. 2. *Neb.* 7. 7. Whereas this, who was servant to *Artaxerxes*, went not home till the Walls of *Jerusalem* were to be built, *Neb.* 2. 5. 8. Secondly, it was a common thing among the Jews to call more then one by the same name; as is evident almost in every Catalogue where Catalogues are recorded. As for example: In *Neb.* 12. 1. there is an *Ezra* who returned with *Zorobabel*; and in *Ezra* 7. 1. another who came not up untill the dayes of *Artaxerxes*. Also, in *Ezra* 2. 2. and *Neb.* 7. 7. there is a *Mordecai* who returned in the first of *Cyrus*; and in *Esther* 2. 5. another who lived at *Shushan* and nourished *Esther*: For if *Esters* *Mordecai* had returned with *Zorobabel*, he would not have dwelt at *Shushan* and trained up *Esther* among the Heathen but rather in the Holy Land among the people of God. Also, See the first book of the *Chronicles*, the Catalogues in *Ezra* and *Nebemab*, and then amongst the multitude of persons, many are known by one name. A *Jeremiah* which (even *Speed* himselfe will say) was not *Jeremiah* the Prophet, *Neb.* 10. 2. A *Daniel* likewise, though not the same who was cast into the Den of Lyons, *Neb.* 10. 6. A *Seraiah* also, though not the same who was slaine by *Nebuchadnezzar*, *Ezra* 2. 2. And in 1 *Chron.* chap. 6. two *Abitubs*, two *Zadoches*, and three *Azariabs* in one line.

And so also for *Nebemab*, he who came up in the first of *Cyrus*, was not *Nebemab* the famous, but another of the same name. For I finde three *Nebemiabs* in the History of these times: One, mentioned *Ezra* 2. 2. *Neb.* 7. 7. Another who returned in the twentieth year of *Artaxerxes*, *Nebemab*, cap. 1. and cap. 2. And a third differing from all these. *Neb.* 3. 16. For *Nebemab* the great was *Nebemab* the sone of *Hachabiah*; but this other was *Nebemab* the son of *Azbuck*, the Ruler of the halfe part of *Beth-zur*.

So then *Nebemab* was not in the beginning of this Monarchie. And as not in the beginning, so neither in the end of it. he was indeed in the dayes of *Darius*: but this was not the last

last *Darius*, as is commonly supposed. It was rather that *Darius* who reigned next after *Artaxerxes Longimanus*, as by the course of the History appeareth, and is so understood by *Lydiat*, *Cluverus*, *Conradus*, *Pawell* and others.

But this you will say cannot be, in regard that *Nebemiab* was in the dayes of the High priest *Iaduab*, who (as *Iosephus* writeth) met and appeased mighty *Alexander* comming against *Jerusalem*, in the year before he conquered *Darius Codoman*, the last King of this Monarchie.

To which *Petavius* answereth, that *Nebemiab* indeed recorded the Priests and Levites so as his times; and then some one or other, comming after him, put in that of *Iaduab* and the last *Darius*. The like where of is to be found in other Bookes of Scripture; as in the end of *Deuteronomie*, where those things that concerne the death of *Moses* were written by some other. So also in the end of the Bookes of *Ioshua*, *Tobias* and *Ieremiab*, some things are added which were not of the Authours putting in. Petavi. lib. 128
cap. 25.

But I like not of this answer so well as I like the answer of Master *Lydiat* in his Booke *De emendat Temporum*, saying; that though *Nebemiab* maketh mention of *Iaduab* in his Catalogue of the high Priests; yet thereby is only gathered, that writing his booke in the dayes of *Darius Notbus*, and recording the High priests to that time, *Iaduab* was borne heir to the Priesthood, and is therefore recorded among them: who afterwards succeeded his Father, and in his venerable old age came and met with *Alexander*.

Like to which is also that of *Cluverus* in his *Computo Chronologico*. or *Nebemiab* (saith he) *non dicis se vixisse usq. ad tempus Darii ultimi, sed iste Darius, cujus meminit cap. 12. 22. fuit Darius Notbus. Quod vel inde potest intelligi, quod eodem capite, v. 23. subdit, de scriptos esse Sacerdotes usque ad tempora Iohannis, summi Pontificis. Is autem non fuit sub Dario ultimo, sed Iaddus ejus filius quem puerum videre potuit Nebemias, sed non summum Pontificem, neque etiam illud asserit. That is, Nebemiab doth not say that he lived to the time of the last Darius, but that Darius which he mentioneth, Chap. 12. 22. was Darius Notbus; which we are given to understand even*

from that which he presently subjoyneth in the same Chap. v. 23. namely, That the Priests were written to the times of *Iobanan* the chiefe Priest. But he was not under the last *Darius*; it was his sonne *Iaduab*, whom *Nebemiab* might see being a child, but not a chiefe Priest: neither doth he say he did.

So then, though *Nebemiab* might, and did, come low in the times of this Monarchie, yet not to the end of it by farre. For beside all this, *Iaduab* began to be in the Priests office 32 years at the least, before the last year of the last *Darius*, although he entred thereon but at the death of *Mnemon*; whereas no man can tell but he might be in the Priesthood some years before: and so, not only be old when he met *Alexander*, but also be so high in the *Persian* times, as *Nebemiab* might record him heire of the Priesthood. At which time though it were when *Nebemiab* was old, yet is not this granted without warrant: For, that *Nebemiab* lived till he was laden with age, *Iosephus* affirmeth in his Antiquities, at the end of the fifth Chapter of the eleventh booke.

But I do ill, you will say, to mention *Iosephus*: for by him *Nebemiab* (being of equall time with *Sanballat*) must be as low as the dayes of the last *Darius*.
Ioseph lib. 11. cap. 8.

Whereto I answ. that though it be commonly collected from *Iosephus*, that he who resisted *Nebemiab* at the building of the wals of *Jerusalem* was the same *Sanballat* who obtained leave of *Alexander* to build a Temple on mount *Garizim* for his son in law *Manasses*; yet by Scripture records compared with his writings, it appeareth otherwise. For in *Iosephus*, *Manasses* who was then the son in law to *Sanballat*, and cast out by a tumult of the people through the assistance of the high priest *Iaduab*, was the brother of *Iaduab*. But he whom *Nebemiab* mentioneth, was not the brother of *Iaduab*, but the brother of the father of *Iaduab*; and not cast out by the people assisted by the chiefe priest, but cast out by *Nebemiab* himselfe, as is manifest in *Neb. 13. 28*.

It can therefore be no absurdity to grant there were two *Sanballats*; the one in the dayes of *Nebemiab*, and the other in the dayes of the last *Darius*, and of *Alexander magnus*: which
 last

last died after the end of the Persian Monarchie, two yeares after the taking of Gaza, *Joseph. antiq. lib. 11. c. 8.*

And thus having removed all such Scruples as may seeme to hinder the beginning of Daniels weekes in the 20th year of *Artaxerxes Longimanus*, I proceed, and go on to interpret the words following.

Unto *Messiah the Prince*] This is meant of Christ *Jesus* our Lord; as may be seen *Esa. 55. 4. Psa. 2. 2. Job. 1. 41.* For this is to be noted, that the word *Messiah* is never used for an Adjective being set before the Substantive, as here *MESSIAH NA-GID*, *Messiah* the Prince. And therefore doth here mean no other then *Χριστός Κύριος*, CHRIST THE LORD, as the Angel stiles him, *Luke 2. 11.* and is for certaine a proper name in this text belonging unto him who is the Saviour of the world: who after seven weekes and threescore and two weekes was crucified upon the Crosse, even in the last weeke of the Seventy. And note likewise, that when in other texts, it is attributed to other persons, it is then after another manner, having a Pronounce affixed, or a Substantive of the Genitive case: as, *Mine annointed, Thine annointed, The annointed of God, his annointed*, or *The Priest which is annointed*. But here is no such thing: and therefore must upon necessity meane CHRIST *Jesus* our Lord, and no other. Which even Rabbi *Judas* confesseth, in his Comment upon *Daniel*: alleading thereupon that saying of the prophet, in *Esa. 55. 4.* *Behold I have given him for a witnesse to the people, a Prince and a Commander of the Nations.*

Seven weekes, and threescore and two weekes] These put together do make 69. weekes, or 483. yeares; whose precise end was at the beginning of Christs Ministry: for then did Christ *Jesus* our Saviour [*Messiah the Prince*] openly manifest himself, being annointed to that office a little before when he was baptized by *John* in *Jordan*, & proclaimed then by a voice from Heaven to be the son of God. Both which fell into the year of the *Julian Period* 4742. the one on the sixth of *January*, when he was baptized; the other, on the third of *October*, when he began his Ministry, 483. yeares from the beginning of the weekes

weekes. For in 69 weekes, are 69 sevens of yeares : and they put together do make 483. yeares.

If it be objected, that the *Medea distinctio*, or the Hebrew point *Athnab*, standing in the originall next after *Seven weekes*, are against this interpretation ; my answer then is : that though there be indeede such a distinction or point there, yet the sence is not therefore to be suspended at *Seven weekes*, as if they might not together with the 62 make one whole number of 69. For in the first Chapter of *Genesis*, at the first verse, the words and the points stand thus. *In the beginning God : created the Heavens and the Earth.* And yet there *Athnab* hath not so much as the force of a *Comma*.

It would therefore be observed, that the holy Hebrew (as one saith) hath 19 Kingly accents, and eleven Servants : The Kings stay many times on the chiefe word or number in the sentence, whilst the servants hasten on. And although any King for the most part will make a full sence, as words be pointed in other tongues : yet sometimes not so much as a *Comma*:

Quest.
Answ.

But why is seven seperated from sixty two, and not rather 69 set downe in whole number ? I answer, the Angel dividing these weekes (which were 70) into sixty two, and one ; sheweth what was to fall out in every of those parts. This first part thereof is for that which was done first : and because seven is farre lesse then sixty two, it is called after a Prophetical and obscure phrase, *A freight of times*. In which first intervall most like it is that the City was fully finished and set in order : That is, both publike and private works and buildings ; as houses, streets and wayes, substituting of right Officers, with other things of the like kind. With which interpretation the interlinearie Glosse agreeth, as *Petavius* noteth.

Verse 26. *And after 62 weekes Messias [shall be slaine]* That is, Sixty and two weekes after the Seven : for when the Seven weekes were ended, then were the 62. to take beginning, and the one weeke next after them for the confirming of the Covenant. In which one weeke it was that the *Messias* was slain :
for

for as the Angel here sheweth, it was after seven and sixty two; and therefore in the seventieth or last Week of the seventy. And why I say, after seven and sixty two, is because of the division: first seven, then sixty two. Which is all one with after sixty two, accounted from the end of the seven: for so without doubt the Angel meaneth. To which purpose Lansbergius noteth, saying: *Non putat Angelus sexaginta duas Septimanas à principio septimanæ primæ, sed à fine Septimæ: ut sensus sit, Christum moriturum esse Septimana Septuagesima.* That is, The Angel accounteth not the sixty and two Weekes from the beginning of the first Week, but from the end of the seventh: so that the sense is, Christ was to dye in the seventieth Weeke, But in what year of that Weeke, is shewed afterwards.

Shall be slain] The word in the Originall is *Carath*, which signifyeth to cut off either by banishment, or death. In the first sense Christ was cut off when the Jews said, We have no other King but *Cæsar*, *Job. 19. 15.* and in the other sense he was cut off, when after their loud cryes of crucifie him, crucifie him, they put him to death.

But not for himselfe] This is likewise true of Christ, as the Prophet sheweth, *Esa. 53. 4, 5, 6.* But whether it be the right reading of this place, some make question: and doe therefore render the words thus: *And there shall not be unto him*] that is, He shall not be; or not have any being, but be extinct and gone. Meaning, that being slain or cut off by death, he should have no longer being among the living: and so also *Esa* saith, He was cut off out of the Land of the living, for the transgression of my people was the stroke upon him, *Esa. 53. 8.* All which was certainly fulfilled when Christ tasting death was not onely buried, but by his enemies shut in the Sepulcher, least he should againe be seene in the Land of the living.

And the people of the Prince to come, shall destroy the City and the Sanctuary] This is meant of the Romans under the Conduct of *Titus* the son of *Vespasian* Emperour of Rome, by whom the City of *Jerusalem* and the Temple were destroyed: which is

here foretold as a judgement to come upon the Jews for their putting Christ to death.

And the end thereof shall be with a Flood] Meaning, that the Romane Army should be unto them as the overflowing of Waters in a Flood: and should therefore prevaile against all the force that the forsaken Jews could make against them.

And unto the end of the War desolations are determined] By which is meant, that so long as the War continued, should be nothing but desolations and destructions. Which accordingly came to passe, fast one upon another: first in one place, then in another, till all was wasted; as *Iosephus* hath at large declared, in his seventh book of the Jews War, at the first chapter, & in his sixt book at the first chapter likewise; as also in some other places of his writings. Whose relations doe excellently agree with the word desolations in the plurall number, here foretold by the Angel in the words of this prophecy.

Ver. 27. One Week] This is the last week of the seventy: in which the Angel sheweth, that though the Jewish Nation should be cast off, and their City and Temple destroyed; yet neverthelesse the *Messiah* should for one whole Week Offer himselfe unto them, and gather many of them into the Covenant of the Gospel. This Week was therefore wholly spent in preaching to those of the *Circumcision*: in the forepart whereof Christ himselfe in his own person preached unto them; and in the latter part he also preached unto them by his Apostles, who went not unto the Gentiles till this Week was ended. For as the 70 Weekes were cut out over the People of *Israel*, and over the holy City, but not over the Gentiles: so also the confirming of the Covenant by Christ in this last Week of the 70, was cut out over the people of *Israel*, and over the holy City, but not over the Gentiles. And that not without cause: For though Christ by his death redeemed as well the Gentiles as the Jews, *Iob. 11. 52.* yet because he was in the first place promised to the Jewish Nation, and after a peculiar manner their Saviour, it was consentaneous that in the first place he should offer Salvation unto them, and

and confirm his Covenant with many of them, before he caused his Gospell to be spread abroad, and to take place among the Gentiles. This appeareth by that Caveat which in this Week he gave to his Apostles, when they had their first power to preach; namely, that they should not turn into the way of the Gentiles, *Mat. 10. 5.* It appeareth also by that which himselfe said to the woman of *Canaan*, That he was not sent but to the lost sheep of the house of *Israel*, *Mat. 15. 24.* And as they had this Caveat, so they heeded it very carefully, even after his death and Passion: insomuch that *Peter* abstained from preaching to any but the Jews, untill he was taught by Vision, that the Gentiles also pertained to the society of the Church, *Acts 10. 1.* In a word, *Paul* was converted about six moneths after the Passion of Christ; three years after which, he returned to *Ierusalem* that he might see *Peter*: from whence (after he had stayed 15 dayes) he went into the regions of *Syria*, and *Cilicia*, and preached there to the Gentiles, *Gal. 1. 18.* By which it appeareth, that it was full three years and an half after Christ's Passion before they began to preach to any but the Jews: and at that time this One Week was ended. For (as it followeth) Christ's death was in the middle of this very Week.

And in the midst of the Week he shall cause Sacrifice and Oblation to cease] This was certainly done by Christ's death. For in the former verse it was said, *That after threescore and two Weeks Messiah should be slain*: and now in this verse is shewed the very precise time of his death, viz. *That it was in the middle of this Week*: for then was Christ to cause the Sacrifices and Oblations to cease. Yea, all the Sacrifices of the old Testament, and the whole Legall and Typicall service was then at an end, by that one Oblation of Christ upon the Crosse: for nothing but the death of Christ was of efficacie to abolish the Sacrifices and Legall figures, which were but figures of him and of his Sacrifice; as may be seen by that which *St Paul* writeth to the *Hebrewes*, in the ninth and tenth Chapters. He taketh away the first, that he may establish the second; saith the Apostle there, *Chap. 10. verse 9.* Not that the Jewish

Peta De Doff.
Temp. lib. 12.
cap. 35.

Lansberg. in
his Chronol.
lib. 2. cap. 11.

Master Mede
in his exposi-
tion of Daniels
Weeks pa. 41.

Mat. 24. 15.
and Mar. 13.
14.

Sacrifices did actually then cease : but that they were *de jure*, or in very deed and truth then abolished, as *Petavius* noteth. Which also not onely the last voyce of Christs dying, saying, It is finished, but even the vaile of the Temple being rent in twaine, from the top to the bottome, declared, *Mat. 27. 51.* For by that Symbol Christ witnessed that he by his death abolished all the Sacrifices, and all the legall worship. For (as *Lansbergius* well observeth) so long as that Shadowie service of the Jews remained, the vaile was between in the earthly Sanctuary : but the vaile being rent, the legall Ceremonies were abrogated, and all use of the old Covenant taken away, and a passage opened for us to the Heavenly Sanctuary. But it followeth,

And by a *Wing* of Abominations making desolate, he shall flow upon the desolate] Here againe after speech of the death of Christ is subjoynd a threatning against the Jews for putting him to death. For by this *Wing* of Abominations, is meant the Army of the Romans : and that (as will appeare) very significantly. For the word in the Original here translated *Wing*, is derived from a verbe (but once found in the Hebrew Scripture) which signifies according to the *Chaldee*, To gather together : so also in the *Arabick* : in which it signifieth also, To environ or compasse about ; as is gallantly observed by one upon the place. Both which significations fute well to an Army ; and the latter to such an Army as beleagureth a City or Fort.

The word *Wing* therefore used for this Army, is very pertinent. For, if we looke further we shall finde, that Saint *Luke* speaking of that which in Saint *Mathewes* Gospel is called the Abomination of Desolation, spoken of by *Daniel* the Prophet, standing in the Holy place, expoundeth it by compassing *Jerusalem* with Armies, *Luke 21. 20.* By which he doth for certain meane the Army of the Romans, called here an Army of Abominations, or a people of Abominations ; That is, of Gentles and worshippers of Idols : as is manifest, in regard that the Scripture often not onely calleth Idols by the name of *Abominations* ; but useth also to expresse and imply under

under the names of the Gods, the Nations themselves that worshipped them. Thus *Astaroth* is called the Abomination of the *Sidonians*, 2 *Kin.* 23. 13. And in another place, The strangers with whom the children of *Israel* had contracted affinity, are called expressly the people of Abominations, *Ezra* 9. 14. So here, The Army which the Angel foretold should come against *Ierusalem*, is called a *Wing* (or an Army) of a people of Abominations : by which the *Messiah* should flow upon the Desolate ; That is, upon the desolate and forsaken Jews. For in this service (though an Army of Abominations) it was the Army of the *Messiah* : as in a fit Parable, ayming at this Prophecy, our Saviour telleth us, *Matthew* 22. 7.

Even untill the Consummation determined] Meaning, That the Desolation, which this Army of Abominations brought upon the Jews, should continue till the end of that time which God had determined : that is, untill the times of the Gentiles be fulfilled, *Luke* 21. 24. For when the times of the Gentiles be fulfilled (then as Saint Paul tells us) The deliverer shall come out of *Sion*, and all *Israel* shall be saved, *Rom.* 11. 25. 26.

And thus I have now expounded this sacred Prophecy of *Daniel's* LXX Weekes, then which there is no one Prophecy in all the whole Bible that doth more convince the Jew, nor better confirme the Christian for the coming of Christ. For when the Angel had divided the Weekes into seven and sixty two, which were to end at *Messiah* the Prince, then presently in the next verse he addeth, saying, And after 62 Weekes *Messiah* shall be slain : joyning hereunto the *One Week* remaining ; In the middle whereof the Sacrifice and Oblation was to cease ; that is to be abolished or made void and of none effect by his death and Passion. *Quare post sexaginta novem absolutas, in Septuagesima utique, ac postrema, Christus occidendus erat ;* as saith *Petavius*. Who hereupon concludeth, that they doe in vaine seek the end of these Weekes who look for it so low as the destruction of the City by the Romans. Or, as his owne Words are ; *Frustra igitur finis alius Hebdomadibus iisce*

terminandis queritur : frustra longius à Dominica Passione summove-
tur ad excidium urbis, Petav. lib. 12. c. 32.

So also Conradus Pawel, in his Concilio Chronologico ; saying,
Septuaginta hebdomades in annos resolutæ conficiunt quadringentos
nonaginta annos ; harumque hebdomadam finis præfinitus est, paucis an-
nis post excisionem, hoc est, passionem & mortem Christi. Verba enim O-
raculi apud Danielem expresse designant medium ultimæ hebdoma-
dis.

So also Pontanus, in his Chronologie of Sabbathical years
pag. 155. in these words; Quod in dimidio ipsius hebdomadis dicitur
Christum facturum ut cessent Sacrificia & Oblationes, hoc dubio procul
impletum est, quum ille seipsum in sacrificium offerens legales obla-
tiones & sacrificia abolevit, in dimidio, vel circa dimidium il-
lius hebdomadis, & de præciso tempore mortis illius intelligendum
est.

So also Lansbergius, in his Chronologie, lib. 2, c. 11. Porro &
tempus definit Angelus in quo Christus Sacrificia & Oblationes lega-
les per mortem suam abrogaturus sit, nimirum Dimidia Septimane
septuagesimæ, hoc est anno quarto ejusdem septimane vel quando tres
anni & sex menses finiuntur.

So also Cluverus, in his Computo Chronologico ; where speaking
of the last week, and shewing how it is divided into two parts,
when he cometh to the last part, he hath these words : Alte-
rius Semiquadriennii principium est in abrogatione hostiæ & sacrifi-
cii, per Crucem & resurrectionem Christi facta : finis verò in abdica-
tione gentis Judaicæ, & translatione Evangelii ad Ethnicos. Nam sicut
priori semiquadriennio Christus in propria persona Judæos docuerat ;
sic posteriori per Apostolos suos & alios Doctores itidem solis Judæis
pactum paternum confirmavit. Verum cum illi repudiarent istud, &
sacrificiis suis irrationalibus induerent, occisis in super Stephano &
aliis Christianis, monstravit Christus Petro per visionem, ad gentes
transferendum esse regnum suum, Act. 10. & Paulum singulari mira-
culo conversum emisit, ut gentibus annuntiaret Evangelium regni
Dei.

Object.

And now if after all this it be objected, that these weekes
must therefore end at the destruction of Jerusalem by the Ro-
mans, because the Angel saith They be determined or cut
out

Ans.

out over the people and the holy City : if (I say) this be objected, my answer then is, That they be indeed determined or cut out over the people and over the holy City ; but it was to finish transgression and to make an end of Sinne, to make reconciliation for iniquity, to bring in everlasting righteousness, to seale up vision and Prophet, and to anoint the most Holy. All which have manifest relation to that which Christ did in or near the last week of the 70: For near the beginning of that week Jesus Christ (that Holy of holies) was anointed with the holy Ghost in *populi sui Redemptorem*, for a Redeemer of his people. For although Christ alwayes had the Spirit, yet for all that there was to be a kind of solemne anointing him to undertake that Office, witnessed by the Prophet *Esa. 61. 1.* and performed accordingly at his Baptisme when the last weeke was ready to begin : For then the holy Ghost came downe upon him in the likenesse of a Dove, the Heavens being also opened, and a voice from the Father saying, *This is my welbeloved sonne in whom I am well pleased, Matth. 3. 16. 17. Luk. 3. 22.* After which inauguration, at the beginning of the last weeke, he entred on his Ministry, and began to preach deliverance to the Captives : and in the middle of the weeke satisfied for us on the Crosse, and by his death made an end of sinne, freeing us from it and putting it away by the Sacrifice of himselfe : as was before proved, *Job. 1. 29. Rom. 6. 18. Heb. 9. 26*

All therefore that shall need to be now observed further, is the method of the Angel in the verse objected ; speaking of that last which was done first, and of that first which was done last : which if *Calvisius* had well observed, he needed not have urged the annoiing of the Most hoily against the right ending of these weekes.

But perhaps it will be still objected out of the 26 and 27 verses, that the last weeke could not be the weeke of Christs passion, because those verses do expressly mention the destruction of the City, and tell us of the Abomination of Desolation, which even Christ himselfe would should be regarded

Object.

Answ.

as a token or signe of the ruine of the City, *Mat.* 24. 15. To which I answer, that although the destruction of the City be there mentioned, yet not because it was within the compasse of the weekes, or because the end of them must be extended thither, but because the destruction of the City was to follow and fall upon the *Jewes* as a punishment for their putting Christ to death; as in the Annotations foregoing hath been shewed. It was spoken of to shew the hainousnesse of that sin, and is foreshewed to follow as a just judgement of God for so great a wickednesse, and not because it is to be included within the compasse of the weekes. And of this destruction, the Abomination of Desolation was but a signe, spoken of by *Daniel* the Prophet: thats all; and more then that cannot be justly gathered from the places objected.

Object.

But they further urge, that though the sinne of the *Jewes* was the cause of their punishment; yea, and among other sinnes, that of putting Christ to death: yet did not *Ierusalem* utterly cease to be a City or Church of God till they contradicted and blasphemed the Apostolicall Ministry, by persisting still in their wickednesse. For when *Ierusalem* had condemned and crucified Christ, Saint *Peter* inspired by the holy Ghost saith still, To you belong the Promises, and to your children, *Acts* 2. 39.

Answ.

True, I grant as much: for after Christs Passion there were still three years and an halfe before the 70 Weekes were ended; And till then there was no tender of Salvation to the *Gentiles*. For in the last Week, Christ first by himselfe, and afterwards by his Apostles preached to the *Jews*; confirming a Covenant with many of them during the time of that Week: which being ended, the Apostles turne to the *Gentiles*, as already I have most fully and plainly proved.

Object.
Beroald. lib. 3.
cap. 8.

But perhaps it will be objected out of *Beroaldus*, that the word in the Original commonly translated *Middle*, must be translated *Halfe*; and not *Middle*. So that Christ shall be said to abolish Sacrifice and Oblation, not in the *Middle* of the Week, but in *Halfe* of the week; which *Halfe* was not the first *Halfe*; because seventy weekes, and not sixty nine and; were

were cut out over the people and the Holy City.

To which is answered, though the word indeed is used as well for *Halfe* as *Middle*; yet here it must be rendred *Middle* and not *Halfe*. For even in the text it selfe, Christ is said to cause to cease, or to abolish Sacrifice and Oblation. Now this action is not *Alto manens* and *continuata*, but *cito transiens*: for it is meant of the death of Christ, who put away sin by the death or Sacrifice of himselfe, abolishing legall offerings for sin, to establish his owne Sacrifice and Oblation once offered upon the Crosse, *Heb. 9. 26. chap. 10. 9.* Unlesse therefore we will make Christs death to be a continued action, and say that he continued in that act of dying for the space of three years and an halfe, we must needs grant (as the truth is) that he was crucified or slaine in the Middle of the Week: which the confirming of the Covenant doth fully prove.

But saith *Funccius*, the Sacrifices were of right abolished when Christ was Baptized: in witnesse whereof there came a voice from heaven saying, *This is my beloved son in whom I am well pleased*, *Mat. 3. 17.* *Quasi dicat: Nulla posthac hostia, nullum Sacrificium Mosaicum mihi placebit.* Which is as if it should be said, No offering, no Mosaicall Sacrifice shall henceforwards please me any more.

Whereunto is answered, that the Sacrifices of the Law did never please God otherwise then types and shadowes of Christs owne Sacrifice of himselfe; and in that respect, *Moses* his Sacrifices and such types of Christ, were as well acceptable to God after his Baptisme till his Passion, as before; which is plain by that in *Matthew 8. 3.* where Christ after his Baptisme bids the Leper offer the gift that *Moses* commanded: which (among other things) was two *Hee-Lambes*, and one *Ewe Lamb*; as is recorded, *Levit. 14. 10.* So that still I see the former exposition will stand, notwithstanding this Objection.

But however, though their ending may be right, yet their beginning cannot, unlesse they begin in the first year of *Cyrus*. For if the 70 weeks begin not in the first year of *Cyrus*, the a-

logic of the 70 years of Captivity, and the seven times 70 years of liberty, cannot stand.

Ans.

To which is answered, that an analogie is a proportion, similitude, or resemblance which one thing hath unto another. Now that any intervenient time can destroy an Analogie, is (as one truly saith) a meere Paradox. For it is certain, there was a true Analogie between the Paschall Lamb in the first Paschever, and the Passion of Christ in the last Paschever, and yet we know that the one was many hundreds of years after the other. As the Serpent was lift up in the wilderness, so must the son of Man be lifted up: there was a true analogie, but many years between. As *Jonas* was three dayes and three nights in the *Whales* belly, so must the son of Man be three dayes and three nights in the heart of the Earth: there also was a true analogie, but with many years again between. This objection therefore is no hindrance either to the length of the *Persian* Monarchy, or to the beginning of the 70 weeks, although they begin not just when 70 years of Captivity were ended.

Job. 3. 14.

Mat 12. 40.

I conclude therefore that the beginning of the LXX Weeks was in the twentieth year of *Alexander Longimanus*, in the year of the Julian Period 4259, on the tenth of *Tisri* which then was on the sixth day of *October*, the sun being then in the seventh degree of *Libra*: From whence to the beginning of Christs Ministry, in the year of the said Period 4742. were 483 years which ended (not on the sixth of *October*, but) on the third, because the Sun was also then in the same point of heaven that he was at the first: which third of *October* was now the second day of the Week, and seventh day of the seventh Moneth. After this was the middle of the last Week, on the third day of *April*, in the year of the same Period 4746; for the third year of it ended on the third of *October* next before: from whence if we account 182 dayes (which make halfe a year) we shall come to the third of *April* & just middle of this last Week; on which very day our Saviour suffered, as afterwards shall be more fully proved. And thus, having respect to the motion of the Sun, is this account so exact as I cannot but admire to find it so.

CHAP,

CHAP. IX.

Of the LXX years in the Prophecy of the
Prophet Jeremiah.

HAVING finished the proofes of the severall Periods so far as is necessary, I come now to some other things pertinent also to Chronologie. And first of the 70 years in *Jeremy*, commonly called the LXX years of *Judab's* Captivity, which some begin in the nineteenth year of *Nebuchadnezzar*, at the destruction of the City and Temple: because then was not onely a desolation of the Kingdome and People, but of the Fields and Grounds which were to lie desolate untill the Land had enjoyed her Sabbaths: for as long as she lay desolate, she kept Sabbath, to fulfill threescore and ten years; as is recorded in 2 *Chron.* 36. 21.

But against this may be excepted, That they who reckon from hence, may as well account from a time which is foure years after. For if they stand upon it to prove that there must be a Desolation, not onely of the People, but of the Fields and Ground; and that the Land was to lie desolate and keep a Sabbath, free from all Inhabitants, for the full and compleate time of 70 years, and that thereupon the 70 years in *Jeremy* could not begin till such a Desolation: if so, then this (I say) must needs fall into the three and twentieth year of *Nebuchadnezzar*, because the Land was not freed from all her Inhabitants till then, nor the Desolations of *Judab* fully finished untill that year, as may be seen in *Jer.* 52. 30.

Nor secondly, doth that place (in 2 *Chron.* 36. 21.) of keeping Sabbath 70 year, prove a continuall Sabbath of so long time: but rather sheweth, that the Land during the years of her Desolation, beginning from the absence of her inhabitants, kept a Sabbath to fill up the number of 70 years. To fill up the number; that's all. The text therefore meaneth not, as they would have, that no part of that number was begun till then: but that there should not be any people a-

gaine in the Land, untill the whole number of 70 years, formerly begun, should be fully finished : but where, or when they began, that text mentions not.

Others therefore reckon from the transmigration of *Jechonia*, in the eighth year of *Nebuchannezzar* : and they build chiefly upon two grounds. The one, because the Prophet *Ezekiel* accounts from thence, calling the time after it, *The time of our Captivity*, *Ezek. 40. 1.* The other is a prooffe from the Prophet *Jeremy*, who when he sent an Epistle to those who were carried away with *Jechonia*, telleth them plainly that when 70 years are accomplished at *Babylon*, that they shall returne againe, *Jer. 29. 10.*

But here also may be excepted, First, that the Prophets did usually date their Prophecies from some remarkable accident or other : and therefore this Prophet *Ezekiel*, who was carried away with *Jechonia*, and had Visions after he came to *Babylon*, could doe no lesse then date them from the time of that Captivity. For he not onely began to prophecy in the Land of *Chaldea*, after he was carried away thither : but also dated his Prophecies with respect to that time, and calleth it *Our Captivity* ; because it had relation to those who were carried away at the same time when he was captivated. This is all : here therefore is no such absolute warrant for the beginning of the foresaid seventy yeares, as some at the first may think.

And secondly, for that Epistle which was sent to the Captives by *Ieremiab*, it is true indeed that they to whom he wrote were carried away with *Jechonia* ; but for all that there is nothing in it to prove that the 70 years began but then. For the Prophet in the letter to them doth not say that they should returne after they had accomplished 70 years at *Babylon* : but (without defining any beginning or time from whence) after 70 years were accomplished. By which it appeareth plainly enough, that this alleaged cannot prove the beginning of the 70 years : for we see there is no necessity to begin the reckoning of them when that Epistle was sent, but rather from the time when *Judab* first began to be a stranger in her
owne

owne Land, and to bewaile her case at *Babylon*, which was not begun in *Iechonias*, but in *Daniel* and *Ieboiakim*, with some other of the Kings seed, together with part of the Vessels of the house of God, *Dan. 1. 2.* Which appeares further to be so, in regard that the whole time of *Babels* Kingdome was but 70 years, *Esa. 23. 15.* during which time, not onely the Jews, but the other neighbouring Nations were to serve the King of *Babylon*. These Nations (saith the Prophet *Jeremy*) shall serve the King of *Babylon* 70 years: and when seventy years are fulfilled, I will make the Land of the *Chaldeans* a perpetuall desolation, *Ier. 25. 11. 12.* And againe, They shall serve him, and his sons, and his sons son, *Ier. 27. 7.* Which time among these, that it was but 70 years, is cleare by that before; mentioning, not onely how long the Nations were to serve the King of *Babylon*, but also how long that Kingdome was to stand. *Esay* therefore saith, And it shall come to passe in that day, that *Tyre* shall be forgotten seventy years, according to the days of one King, *Esa. 23. 15.* Which expression [According to the dayes of one King] is meant of one Kingdome; as appeareth by a like phrase in *Dan. 7. 17. 23.* And this one Kingdom was sure enough the Kingdom of *Babylon*, which was *Nebuchadnezzars* Kingdom, continued only to him, his son, & his sons son; as already hath been said. Beside, When 70 years are accomplished at *Babylon*, I will visite you saith the Lord, in *Ier. 29. 10.* And if when 70 years be accomplished at *Babylon*, then must the beginning be from the time of the Captivity of the first of the Jews that *Nebuchadnezzar* carried thither, even in the beginning of his Kingdome. And when was this, but when God had given *Ieboiakim* into the hands of *Nebuchadnezzar*, with part of the vessels of the house of God? at which time not onely was *Ieboiakim* bound in fetters to be carryed to *Babylon*, but *Daniel*, with certaine more of the Children of *Israel*, and of the Kings seed, and of the Princes were brought thither by *Ashpenaz* the master of the Eunuches, and taught there the learning and tongue of the *Chaldeans*, *Daniel 1.*

3, 4.

Nor doth the same Prophet elswhere but understand the
X 3 begin-

beginning of these yeares thus : For I understood (saith he) by books the number of the yeares, whereof the word of the Lord came to *Jeremiah* the Prophet, that he would accomplish 70 yeares in the desolations of *Jerusalem*, *Dan* 9. 2. In which text the word is plural, [Desolations :] to shew that the 70 yeares must include all the Calamities which fell upon *Jerusalem* by *Nebuchadnezzar* King of *Babylon*, beginning even from the first of them, and were not ended untill the reign of the Kingdome of *Persia*; namely, when *Cyrus* King of *Persia* had conquered *Babylon*, and thereupon could say, All the Kingdomes of the Earth hath the Lord God of Heaven given me, and hath charged me to build him an house in *Jerusalem*, 2 *Chron*. 36. 20. 23.

There is (saith *Petavius*) a double intervall of 70 yeares expressed in the Scriptures : the one by the Prophet *Jeremiah*, the other by the Prophet *Zachary*, and is altogether strange and differing from the former. The first intervall is from the first yeare of *Nebuchadnezzar*, to the two and twentieth yeare of *Cyrus* when he tooke *Babylon* : The second is from the Desolations of the Temple and City, to the second yeare of *Darius* the sonne of *Hystaspis*.

Thus he, in his twelfth booke and twenty fourth Chapter *De Doctrina Temporum*. And certainly he was not farre from truth in all this, as by that which I have already written may be seen. I account I confesse a little otherwise, but decline not his grounds : for in the first seventy I come two yeares lower then the two and twentieth of *Cyrus* ; and begin not the second when *Nebuchadnezzar* destroyed the City and burnt the Temple, but when he laid his last siege against *Jerusalem* in the yeare of the *Julian Period* 4125. of which see more in the eighth Chapter and sixth Section.

And now of all in this Chapter hitherto, this is the conclusion : that *Nebuchadnezzar* being sent by his father upon an expedition into *Egypt* and *Syria*, came against *Jerusalem* and besieged it in the third yeare of *Jeboiakim*, & by such time at his third yeare was ended and his fourth a little entred, the Lord gave *Jeboiakim* into his hand, with part of the vessels of the house

house of God. This was in the year of the *Julian Period* 4107. in the ninth Moneth: by reason whereof the Jews kept a Fast in that Moneth; as is mentioned, *Ier. 36. 9.* The Scripture accounteth this for the first year of *Nebuchadnezzars* reigne; as well it might: for not only now was *Nebuchadnezzar* taken in as a confort with his father in the Empire, but also whilst he was employed in this expedition his father died, even in the twentieth year of his reigne, as afterwards shall be proved. And note that *Iehoiakim* being now taken by this rod of Gods anger, to whom *Judab* and other Neighbouring Nations must be put in Subjection, was bound in fetters to be carried to *Babylon* among the other Captives [*2 Chron. 36. 6.*] but went not: For afterwards in the way, by an agreement of servitude, he was released and sent home againe, and so became his servant, *2 Kin. 26. 1.* This was about the Spring time of the year of the *Julian Period* 4108. from whence the 70 years in *Jeremy* began, as without all further scruple may be freely granted: especially considering that the first draught must be given to *Judab*, as may be seen in *Ier. 25. 18. 29.*

CHAP. X.

Of the time when Tyrus and Egypt were subdued and taken by Nebuchadnezzar, according to the Prophecies of Esay, Jeremiah and Ezekiel.

THAT the Jews and other neighbouring Nations were delivered into the hands of *Nebuchadnezzar* in the first *Ier. 25. 9. 11.* year of his Kingdome, already hath been proved: and albeit they refused to beare his yoake, yet by degrees he brought them all under.

Jerusalem he tooke and destroyed in the nineteenth year of his reigne, at which time *Tyrus* thought her selfe safe and secure enough. She therefore rejoyced at the fall of that
great

great City, and is thereupon threatned with destruction : for the power and might of *Nebuchadnezzar* was to come against her. This was spoken in the eleventh year of *Jechoniah's* Captivity, which all men know was the nineteenth year of *Nebuchadnezzar* : and therefore till after this time there was no siege laid against *Tyrus*, witnessed by the Prophet *Ezek.* 26. 1. 2. and at the seventh verse most plainly. For thus saith the Lord God : Behold, I will bring upon *Tyrus*, *Nebuchadnezzar* King of *Babylon*. Where note that he was not yet come, but was after this time to come against her. *Scaliger* therefore casts his account amisse, when he reckoned that *Tyrus* was besieged and taken before the time of this threatening.

That *Tyrus* was besieged thirteene years, we have it from *Iosephus* in his first book against *Apion*, who had it out of the Annals of the *Pbœnicians*. These eighteen yeares siege were in the reigne of *Ithobalus*, and began in the seventh yeare of his reigne, which was also the three and twentieth of *Nebuchadnezzar*, as appeareth by accounting on to the 14 year of *Irom* ; for the 14 year of *Irom* must (at least in some part of it) fall into the first year of *Cyrus*, as *Ioseph* here sheweth : that is, into his first year over *Babylon*, and not into his first yeare over *Persia*. And thus will this account agree wel with that already mentioned out of the 26. Chapter of *Ezekiel*, although it differ much from that which *Ioseph Scaliger* mainly strives for. And note also that from the time at which *Tyrus* began to be besieged to the death of *Irom*, are 54 yeares : which by this account is as right as can be.

I conclude therefore that *Tyrus* was taken in the end of the yeare of the *Julian Period* 4141. or in the beginning of the next year whilst the seven and twentieth year of *Jechoniah's* Captivity was still running on : for then doth *Ezekiel* mention the taking of it : even after a long siege and service against it ; as may be seen, *Ezek.* 29. 17 18. After which, *Tyrus* is to be forgotten till the end of those seventy yeares which were the date of *Nebuchadnezzar's* Kingdome, began from the beginning of the Captivity : as the Prophet meaneth, in *Esa* 23. 15. A like Phrase is in *Gen* 11. 32. and in *Exod* 12. 40. as
Phi-

Philippus in his Chronologie upon that place in *Eſay* hath observed. *In oblivione eris à Tyre, 70 annis*] *Tyrus dicitur in oblivione futura 70 annis; non quod totos illos annos oblivio tenuerit, ſed terminarit.* Thus he, and thereupon refers us to *Gen. 11. 32.* and to *Exod. 12. 40.*

And thus we have the right time, both for the beſieging and taking of *Tyrus*. A liſt of them that reigned there is as followeth.

The latter Kings of *Tyre* out of *Joſephus* exactly accounted, and fixed in their right times.

	years of their reigne.	The years of the <i>Julian Period</i> when they began to reigne.
1. <i>Ithobalus</i>	19	4123
2. <i>Baal</i>	10	4142
3. <i>Ecnibalus</i>	M. 2.	4152
4. <i>Chelbes</i>	M. 10.	4152
5. <i>Abbarus</i>	M. 3.	4153
6. <i>Mytgonus</i>	6	4153
7. <i>Geraſtus</i>		
8. <i>Belatorus</i>	1	4159
9. <i>Merbalus</i>	4	4160
10. <i>Iromus</i>	20	4164

This is the liſt. By which it appeareth that *Tyrus* began to be beſieged in the year of the *Julian Period* 4129. three years after the deſtruction of *Ieruſalem*, and a little more then 13 yeares before the Conqueſt of *Egypt*. For this we are to note, that about the Summer time of the year of the *Julian Period* 4142. *Nebuchadnezzar* conquered *Egypt*, not many Moneths after *Tyrus* was taken, *Ezek. 29. 17, 18, 19, 20.* This was the Six and thirtieth yeare of his reigne, or five and thirtieth yeare ending; being alſo the beginning of the firſt yeare of his abſolute Monarchie: before which time he had his dream of the four Monarchies. For that dream could not be in the ſecond year of his abſolute Monarchie after he had conquered *Egypt*; becauſe *Tyrus* (as we have ſeen) was firſt con-
Y. quered

quered, & Egypt given him for his wages: but *Daniel* was famous before *Tyrus* was taken, and yet his wisdom not knowne till the expounding of this dreame, *Ezek.* 28. 3. and *Dan.* 2. In the second year therefore of *Daniels* service with the King he expounded this dream. For though it be said, In the reigne of *Nebuchadnezzar*, yet are not those words to be joyned with the former, in the second yeare, as appeareth (saith one) by the Hebrew distinction, *rebiab*, set over the word *shetaim*, Second: but to shew that it was not in the Second yeare of *Cyrus*. For in the last words of *Daniels* first Chapter, it is said, that *Daniel* was to the first yeare of King *Cyrus*: Now therefore least any should thinke that this was done in the second of *Cyrus*, direct mention is made of the reigne of *Nebuchadnezzar*. This I thought good to touch at by the way, in regard of that mistake which is among many who account the time of this dream to be in the second year after the conquest of *Egypt*. More like it is that in these times *Nebuchadnezzar* set up his golden Image, was famous for his stately buildings, had his dreame of the Tree, and twelve Moneths after began to be madde: which I take to be about the end of the eight and thirtieth year of his reign. For in that year I account that the first year of his madnesse began, which lasted seven years: at the end wherof he was restored, and died soon after. For if his death had not been soon after the end of his madnesse, it is thought he would have restored the Jews out of Captivity. But because it was not he that must do this, it is like God took him away, and kept them still in Captivity untill the first yeare of *Cyrus*.

And thus we have the right time also of the conquest of *Egypt*.

The King that reigned there then was *Apries*, or (as he is called by the Prophet) *Hopbra*, *Ier.* 44. 30. in whose two and twentieth yeare I thinke it probable that *Amasis* rebelled against him, which thereupon perhaps was the cause why *Diodorus* saith he reigned but 22 years: whereas in *Herodotus* we finde that he reigned twenty five. And indeed it is not unlike but that *Egypt* was fore shaken before *Nebuchadnezzar* came

came to conquer it, which therefore helped him to effect that he came for the sooner & with the greater ease. For what with the calamity of the *Cyrenian* warre, and what with the rebellion of *Amasis* thereupon, the strength and arme of *Egypt* was greatly broken, and so faire a way made for *Nebuchadnezzar* to come and conquer it, as that he might quickly and with much ease performe the worke, the businesse in a manner being done to his hand before he came: which agrees well to the speech and phrase of the Prophet, who saith that this Country was given to him as his wages for that great service which he caused his Army to serve against *Tyrus*, *Ezek. 29. 18. 19.*

And note after all this, that *Egypt* was not restored untill the end of 40 yeares from hence. *Ezek. 29. 13. Jer. 46. 26.* And if so, then shall *Amasis* have but five yeares reigne after he revolted from the *Babylonian*, by whom (as is very probable) he was intrusted with the Lieutenantship of the Country, as a reward for his rebellion against his naturall Prince, in regard that he thereby helped *Nebuchadnezzar* there to fix his throne. For it is without question, that *Amasis* was neither 44 nor 55 yeares together King of *Egypt* after *Apries*, though *Herodotus* and *Diodore* tell us so. The truth is, the Priests of *Egypt* would not mention any thing of *Nebuchadnezzars* reigning there, but did notably delude *Herodotus* and *Diodorus* with lyes, coyned upon a vaine-glorious purpose of hiding their owne disgrace and bondage: and so these two being strangers to that which *Nebuchadnezzar* did there, because they wanted the helpe of holy Scripture, rested satisfied with any thing (though false) that the lying Priests would tell them. But as for us we know the contrary, and may not smother that which the word of God relateth: For thus saith the Lord of Hosts the God of *Israel*; *Behold I will send and take Nebuchadnezzar the King of Babylon my servant, and will set his throne upon these stones that I have bid, and he shall spread his royall Pavilion over them, Jer. 43. 10.*

But now see the list of them that reigned.

Calanus Mensurans : or,

A List of the latter Kings of Egypt, out of
Herodotus and fixed in their right times.

	Yearsof their reigne.	The years of the Julian Per. when they began to reign.
1. Psammiticus	54	4041
2. Pharaoh Necbo	17	4095
3. Psammis	6	4112
4. Apries	25	4118

C H A P. X I.

*Of the number of Kings that reigned in Babylon
during the time of the Captivity.*

THe fragments of Berosus and Megasthenes, in accounting more Kings then three during the time of the Captivity, agree so ill with the Scripture as I know not how to build upon them. For they tell us of *Nebuchadnezzar*, *Evilmerodach*, *Naragalsar*, *Labsardach*, and *Nabonidus* : whereas in Scripture we find no more named then *Nebuchadnezzar*, *Evilmerodach*, and *Belsazzar*. And as no more named, so no more to be named nor reckoned for Kings of Babylon during these times : For in Scripture this we find ; This whole Land shall be a desolation, and an astonishment ; and these Nations shall serve the King of Babylon 70 years. And it shall come to passe when 70 years are accomplished, that I will punish the King of Babylon, and that Nation, saith the Lord, *Jer.* 25. 11, 12. And againe, All Nations shall serve him, and his son, and his sons son, untill the very time of his Land come : and then many Nations and great Kings shall serve themselves of him, *Ier.* 27. 7. And when 70 years are accomplished at Babylon, I will visit you, *Ier.* 29. 10, For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name and remnant, both son and nephew, saith the Lord, *Esa.* 14. 22. And againe, When there commeth a Nation out of the North, and layeth Babel wast, then in those dayes and at that time, saith the Lord, the Children of Israel shall come weeping and en-

enquiring the way to *Sion*, *Ier.* 50. 4. Now that no part of this could goe beyound the death of *Belsazzar* the third King, is apparant out of *Daniels* prophecy. For this (saith he) is the interpretation of the thing: *MENE*, God hath numbred thy Kingdome, and finished it, *Dan.* 5. 26. Where note, that if *Nebuchadnezzars* Kingdome were numbred and finished at the death of *Belsazzar*, then must no part either of his Kingdome, or of the 70 years be after that time: for not onely were the years of the Kingdome, but of the Captivity to end then, their dates by Scripture depending each upon other. It is therefore said in *Esay*, that *Tyrus* (w^{ch} we know was one of them that was to bear *Babels* yoake) shall be forgotten 70 years, according the dayes of one King, *Esa.* 23. 15. Which expression [according to the dayes of one King] is certainly meant of one Kingdome, and is expounded so by a like phrase in *Dan.* 7. 17, 23. Of one Kingdome I say; viz. The Kingdome of *Babylon*, which was *Nebuchadnezzars* Kingdome, continued onely to him, his son, and his sons son: as was before mentioned out of *Ier.* 27. 7. and *Esay* 14. 22.

Upon consideration of which sure it was, that Sir *Walter* *Hist. World.*
Raleigh, in his History of the World could say; They who *lib. 3 c. 1. sect.*
meerly follow the authority of the Scripture without borrowing any helpe from others, name onely three Kings, viz. *Nebuchadnezzar*, *Evilmerodach*, and *Belsazzar*. For which they have not onely the silence of *Daniel* for their warrant, who names none other; but even the promise of *Jeremiah* also, precisely and in a manner purposely teaching the same, *Ier.* 27. 7. In which text be words expressing the continuance of the *Chaldean* Empire, and number of the Kings, so as will hardly be qualified with any distinction. And indeed I finde no other necessity of qualification to be used herein, then such as may grow out of mens desire to reconcile the Scriptures unto prophane Authours: Which desire were not unjust, if the consent of all Histories were on the one side, and the letter of the holy Text were single on the other side. Thus he, very gravely and judiciously: and therefore, without some handsome way of reconciliation, I shall build no more upon

the Authority of this Fragment of *Berosus*, then I have hitherto done.

But perhaps a way may be found. Suppose we then this to be propable, That after *Evilmerodach* had reigned two years, that then he gave himselfe to sloth and luxury, and thereupon appointed *Naragalrazar* (his sisters husband) to be his Deputy, which continued for the space of four years : at the end whereof *Evilmerodach* either dyed or was slain by his Deputy, who thereupon strove what he could to establish the Kingdome to his owne son *Labosardach*, albeit he were a child. But *Nabonidus* (otherwise called *Balibasar*, or *Belsazzar*) impatient of such an injury, prevailles against him : For though for nine moneths space he was a little molested, yet at the end thereof he was quietly possessed of his Fathers throne, which he held for the space of seventeen years; and was then slain at the taking of *Babylon* by King *Cyrus*, who in the second year of his expedition took the City, and so ended the time of *Babels* Kingdome, in which the Nations were to serve *Nebuchadnezzar*, his son, and his sons son.

This I confesse would seeme something probable, were all things correspondent: but here is so short a time for the reign of these Kings, that they will be all dead and gone before the Captivity was ended : which can by no means be.

I remember therefore what is conjectured by the knight before mentioned, in his History of the World, lib. 3. cap. 1. sect. 13. viz. That the seven years (or six years and nine moneths) given by *Berosus* to *Evilmerodach*, *Naragalrazar*, and *Labosardach*, are not to be reckoned after the death of *Nebuchadnezzar*, but rather before; namely, in the time of his Madnesse, and living Wilde: during which time, *Evilmerodach* (having expected the recovery of his Father about some three moneths) reigned two years : then *Naragalrazar* having put him downe, rules four years : and last of all, *Labosardach* nine moneths; in the end whereof *Nebuchadnezzar* is againe restored. Which opinion, though differing from that of *Lysanias* and *Pererius*, who make *Evilmerodach* the sole Regent in his Fathers absence; and is also differing from that of *Josephus*,

phus, who (speaking of *Nebuchadnezzars* madnesse) saith, none durst invade the Kingdome all those seven years : yet for all that, I think no wise man will lightly esteeme it ; for it serves better to reconcile *Berosus* to the Scriptures, then any other opinion that hitherto hath been extant.

Scaliger, in his *Animadversions* upon *Eusebius*, expounds *Berosus* otherwise, and saith *Evilmerodach* succeeded *Nebuchadnezzar*, whom *Naragalrazar* slew, thereby to advance his own son, the nephew of *Nebuchadnezzar*, to the Septer, which himself swayed as Protector in the minority of his son who was called *Labofardach* : But *Naragalrazar* being dead, and his son more fit for a Chamber then a Throne, *Nabonidus* conspired against him & slew him. This *Nabonidus* (saith *Scaliger*) is *Darius Medus*, and *Labofardach* is that *Belsazzar* mentioned by *Daniel*, according to his interpretation of the Prophet out of *Berosus* and *Megasthenes* : which indeed is but his interpretation ; who we know was in all thing singular, and in most things peremptory : and therefore though he scorneth all other Chronologers who subscribe not to his magisteriall Dictates, yet are his bare words no warrant, nor scornes good proofes to make us think his Tenets the onely true ones ; no not here, in this now under question : For the Oracle of the Prophet points us out no other then *Nebuchadnezzar*, *Evilmerodach*, and *Belsazzar*, as already hath been proved. Unto which let me add, that *Herodotus* calleth the last King of *Babylon* *Labynitus* : and who was this but *Nabonidus* in *Berosus* ? and who was *Nabonidus* but *Belsazzar*, called by the *Babylonians* *Naboandel* as saith *Josephus* ? & who was *Belsazzar*, but he whom *Cyrus* conquered ? as *Xenophon* plainly, with the Prophet *Daniel*, beareth witnesse. Note also further that *Darius Medus* was a *Mede* by birth, and not a *Babylonian*, being *Darius* of the seed of the *Medes*, *Dan.* 9. 1. And if a *Mede* by birth, then how could *Nabonidus* be *Darius Medus*, who even in *Berosus* himselfe is said to be a *Babylonian* ?

And as *Daniel* is against him, so also *Esay* ; shewing that he came not to his Kingdom by Election. For behold I will stir up the *Medes* against thee, *Esa.* 13. 17. The *Medes* therefore assaulted

Taunted Babylon and took it, together with the *Persians*, not by favour, but by violence, being assisted by *Cyrus* kinsman to *Darius*, as *Josephus* writeth. And good reason had *Josephus* for
Joseph. antiq. lib. 10. ca. 12. it : For the fall of Babylon was by the joynt forces of two, as in another Chapter of the same Prophecy may be seen. For thus hath the Lord said unto me ; Goe, set a watchman ; let him declare what he seeth : And behold he saw a Charet with a couple of horses, *Esa. 21. 7.* and at the ninth verse ; And behold here cometh a Charet of men, and a couple of Horsemen : and he answered and said, *Babylon is fallen, is fallen.* But by whom is it fallen ? this the second verse sheweth, in these words : Goe up, O *Elam* ; besiege, O *Media*. By which we see that the *Elamites*, and *Medians* (or the *Persians* and *Medes*) united into one body, but under two Commanders, were the people foretold to come with joynt forces for the destruction of *Babylon* : these being that *Ram* with two horns, in the eighth of *Daniel*. For the *Ram* which thou sawest having two hornes, are the *Kings of Media and Persia*, *Dan 8. 20.* And hereupon it came to passe that at the taking of *Babylon* and death of *Belsazzar*, the Kingdome was divided among the *Medes* and the *Persians*, *Dan 5. 28.* Howbeit the chiefe authority and power might be in the *Medes* : and therefore saith *Jeremy*, Make bright the arrows : gather the shields : the Lord hath raised up the Spirit of the Kings of the *Medes* : for his device is against *Babylon* to destroy it, *Jer. 51. 11.* Which though it were, yet the dexterity in expediting this businesse, and in using that Stratageme of * dividing the great river *Euphrates*, is ascribed by *Xenophon* unto *Cyrus*. Nor doth *Herodotus* but name him the onely authour and beginner of this War : the reason whereof is, because by his valour and skill the victory was gotten. Which being obtained, *Cyrus* forthwith intituled *Darius* to the Kingdome, both because he was his Uncle and also his Elder, as *Saint Jerom* observeth ; and as *Xenophon* likewise gives a touch at : telling us what *Cyrus* first said to *Cyaxares* after the taking of *Babylon* ; namely that there was provided for him in *Babylon*, a choyce Palace with stately Edifices ; that if he come thither he might keep his Court there as in his owne, *Xenoph. lib. 8.* Which is

* See *Xenoph.*
 in his *Cyrop. li.*
 7. and *Jer.*
 51. 36.

as if it should be said he had now conquered it for him, and he might if he pleased freely receive it: agreeing therein with the Prophet *Daniel*, who saith that when *Belsazzar* was slain, *Darius Medus* received the Kingdome, being about threescore and two year old, *Dan.* 5. 30. 31. But then again because at this victory there were [*Parfin*] parters to share the Empire, not of *Madai* onely, but also of *Elam*: we must know that *Cyrus* King of *Paras* or *Elam*, excluded not himselfe, but was fellow in Empire with *Darius*: and so the Kingdome was divided between the *Medes* and the *Persians*, as in the hand-writing upon the wall was declared. And so likewise the Jews which were to serve the *Chaldeans* during the time of their Kingdome (which hath been already proved to be 70 years) served them till the reigne of the *Persians*, *2 Chron.* 36. 20. Nor was this uniting but known to those Greeks, in whom the *Persian* Armies are called *Medes*, as I shall afterwards mention. To whom the seventy Translators applied themselves, when they put for the Hebrew text *Paras*, the terme *Medes* in this text of the *Chronicles*.

And further, as for *Nabonidas* formerly mentioned, questionlesse he was the same with *Belsazzar*: for neither doth *Iosephus*, nor *Berosus*, attribute to either of them more then 17 years. Nor doth *Iosephus* tell us any other thing then that *Belsazzar* was by the *Babylonians* called *Naboandel*, as before was noted: a name not far differing from *Nabonidus* in *Berosus*, but differing far enough from *Darius Medus*. To which *Iosephus* doth once again bear witnesse, in saying, that *Darius*, together with *Cyrus* his allie, destroyed the state of the *Babylonians*; as before was also noted: affirming moreover that he was the son of *Astyages*, and is otherwise called by the Greeks. And therefore in very truth, *Darius Medus* was not *Nabonidus*, but *Cyaxares* the second; as *Xenophon* plainly and perspicuously hath related.

Beside all which, this also may be added, That the *Babylonians* would not be so simple to deliver their Empire to a man who was a *Mede*, seeing they thought not so well of the *Medes* as of other Nations, because the bounds of their Kingdome

dome were enlarged; far, and trenched much upon the *Chaldean* greatnesse, which made them therefore fearfull and suspicious over them. To which opinion (as saith *Pererius*) *Herodotus* addes no little force; writing that *Nitocris* Queen of *Babylon*, and mother to *Labyntus*, did greatly fortifie the City of *Babylon* against the forces and invasions of the *Medes*. Nay more, when the Lord rendred unto *Babylon*, and to all the Inhabitants of *Chaldea*, all their evill that they had done in *Sion*, he then stirred up the Nations with the Kings of the *Medes*, and the Captaines thereof, and all the Land of his Dominion, *Jer.* 51. 24, 28. and *Esa.* 13. 17.

There is therefore more in it I see, then the bare delivering of the Kingdome to a man born in *Media*, and brought up in *Babylon*: for as Sir *Walter Raleigh* truly gathereth from hence, the *Medes* were cheife actors in the subversion of the *Babylonian* Empire. And though the Greeks (saith he) ascribe the conquest of *Babylon* to *Cyrus* alone, yet the Scriptures teach us that *Darius* was not onely King of *Media*, and had the *Persians* to be his followers, but that the Army victorious over *Belshazzar* was his; being compounded of the strength of both Nations, to wit, the *Medes* and *Persians*, with other the vassals of *Darius*, which were all led under the conduct of *Cyrus*, who was cheife General of the Army, and had the honour of the victory wholly given to him, who was the instrument preordained and forenamed by God himselfe for this action, even for the sake of his Church, *Esa.* 45. 1, 2, 3, 4. And againe, It is not (saith he) more certaine, that *Belshazzar* lost his life and Kingdome, then that his Kingdome was divided and given to the *Medes* and *Persians*. Neither did the *Medes* and *Persians* fall out about it, as by supposing *Nabonidus* to have been *Darius*, they should be thought to have done; but these two Nations did compound the body of the Empire, and were accounted Lords of the subject Provinces, inso much that the Greek Historians did commonly call those Wars which *Darius*, and after him *Xerxes*, made upon Greece, The Wars of the *Medes*; yea to cleare this point (saith the same authour still) even *Daniel* himselfe resembles that King with

Perer. on *Da.*
Herodot. lib. 1

Hist. World
lib 2: cap. 2.
sect. 2, 3.

Idc. lib. 3. ca.
1. sect. 5.

Dan. 8. 20.

with whom *Alexander* fought, unto a Ram with two hornes, calling him the King of the *Medes* and the *Persians*. Wherefore (saith he) the whole Nation of Chronologers were not to have been condemned by *Joseph Scaliger*, for maintaining upon such good grounds, that *Darius* of *Medes*, was partner with *Cyrus* in his victories, and not a *Chaldean* King by him subdued. Neither was *Josephus* to be the lesse regarded, for affirming that *Belshazzar* was destroyed by *Darius* of the *Medes*, and his nephew *Cyrus*, though herein he varied from *Berosus*, and others, whose authority elsewhere he gladly citeth. For *Josephus* had no reason to beleieve any mans faith or knowledge of those times, halfe so well as *Daniels*, whom I beleieve that he understood, as was needfull in this case. Lawfull it was for him to alleage all Authours that had any mention, though imperfect, of the same things that were contained in the writings of the Jews, to whose histories thereby he procured reputation in the Roman World, where they were strangers, and might seeme fabulous. Even so *Eusebius*, and other writers, willingly embrace the testimonies of heathen bookes making for the truth in some particulars; yet will they not therefore be tryed in generall by the same, but leave them where they are against the truth; as *Josephus* in this case hath left *Berosus*. Thus that Knight.

And as for *Belshazzar*: one word againe of him. How is it possible that he could be the *Laborsardach* of *Berosus*, seeing *Laborsardach* was but a childe, and reigned only nine moneths? whereas those things which are written of *Belshazzar* by the Prophet *Daniel*, are pertinent to a man, and one who had reigned severall years: yea, more then three; which is the time that some give him. For first *Daniel* had visions in the third year of *Belshazzar*, and was then an officer in the Kings Court, as himselfe declareth, *Dan.* 8, 1. 17. and therefore must needs be knowne to the King. Howbeit in that year which was the last of *Belshazzar*, he was out of office and forgotten; as may be seen at large in the fifth Chapter of the same Prophecy, where the Queen first tels the King of him, and the King also questioneth saying, Art thou *Daniel*?

* *Xenophon*
mentions this
Feast, lib. 7.
agreeing to
Daniel & *Je-*
remiah. Dan.
5. and Jer. 51.
39. Herod. lib.
1. *Xenoph.*
lib. 7.

speaking to him as a stranger, or as to one whom some long tract of time had made to be forgotten. And secondly, when this King *Belsazzar* made his great & fatal * Feast, he had his Wives and Concubines present with him; *quæ Puero minime competant*, as saith *Pererius*. Neither doth *Daniel* obscurely shew that *Belsazzar* was slain by his owne people, but rather by his enemies: Or if by his owne people, it was by *Gadata* and *Gobryas*, who betrayed the City and brought in *Cyrus* his Army. For the King had offended them before, causing *Gadata* to be gelded, and the son of *Gobryas* to be slain in hunting; as *Herodotus* and *Xenophon* tell us. And note whereas it is said in Jer. 51. 31. that when the City was broken up, there were Posts and Messengers which passed to and fro to inquire and bring the King the certaine newes thereof; note (I say) that this was, not because the King was in some remote place out of the City, as *Calvisius* thinketh; but because of the distance of the Palace from the place where the enemy entered: the noyse of whose comming in was so sudden and unexpected, that it could not be beleaved without posting to and fro to inquire and know it certainly. Which even the Prophets words, in the place alleaged, well marked, do declare. For when the Posts and Messengers went to and fro to inquire, it was to shew the King of *Babylon* that his City was taken at one end. And at the 39 verse, the very drunken feast is foretold; at the which many were so overcome with wine that they slept: yea slept they did and waked not; for they were slain by the enemy before they awaked, and so they slept a perpetual sleepe, as there the Prophet saith. Yea, and to shew that *Cyrus* had it in his minde to set the Jews free, if once the City was taken, he caused Proclamation to be made at his very entrance into it, that all who could speak the Syriacke tongue (which the Jews could) should keep within doores, and so be safe; as *Xenophon* sheweth, lib. 7.

By all which I see, that they who reject *Xenophon* and *Iosephus* in these passages to embrace *Berosus* and *Megasthenes*, do ranne upon the rocke of many a text in the assured word of God

God delivered to us by the Prophets, *Esay*, *Jeremy*, *Daniel*.

There be indeed in *Xenophon* many things spoken highly in commendation of *Cyrus*, and much *Rhetoricke* used to garnish and set forth that History, describing in *Cyrus* the pattern of a most Heroicall Prince: yet neverthelesse the body and bulke thereof is founded upon meere Historicall truth. Putting therfore apart the Moral and Politique discours, and examining but the History of things done, it will easily appeare, that *Xenophon* hath handled his undertaken subject in such sort, that by beautifying the face thereof, he hath not in any sort corrupted the body: as is gallantly observed by *Sir Walter Raleigh*, in his History of the world, lib. 3. c. 2. Section 3.

I conclude therefore that the last King of this Monarchy was *Belsazzar*, the first was *Nebuchadnezzar*, & the middlemost was *Evilmerodach*: and that the whole time among these three was 70 yeares, beginning from the time of *Daniels* Captivity, and agreement of servitude which *Ieboiakim* made with *Nebuchadnezzar*, 2 *Kin.* 26. 1. *Ier.* 25. 2. The first of these had 44 yeares, as may be gathered out of Scripture; the second 12, and the third 14, as *Sulpitius Severus* hath told us, in the second booke of his sacred History, affirming there, that so he found it an old *Anonymus*, wherein the times of the Kings of *Babylon* were recorded. And why I say *Nebuchadnezzar* had 44 yeares as may be gathered out of Scripture, is, because *Jechonia* was carryed away Captive in the eighth year of *Nebuchadnezzar*, 2 *Kin.* 24. 12. and in the seven and thirtieth year after *Evilmerodach* began to reigne: which because it was late in that yeare, might make *Nebuchadnezzars* reigne to be some odd Moneths more then forty four yeares; as may be seen 2 *Kin.* 25. 27. *Berosus* gives to *Nabonidus* 17 yeares, and him we have already proved to be *Belsazzar*: *Josephus* therefore saith that *Belsazzar* was slain in the seventeenth year of his reign: and if so, then must *Evilmerodach* have about 9 yeares; because 44, 9 and 17 will make the full number of 70.

They that like this last account better then the former, may if they please embrace it. Or whether this or that, it is not

much materiall : for the Scriptures have told us that God gave the empire of *Babylon* for 70 yeares, to *Nebuchadnezzar*, his son and his sons son : and therefore though there may be some small difference in the particulars, yet doth that hinder nothing from being satisfied in the generall assured summe.

One thing more I would gladly touch at ; and this it is : the death of *Nabopolassar*, who was alive when *Nebuchadnezzar* began his expedition against *Egypt* and *Syria*, but died soone after : probably about such time as *Nebuchadnezzar* altered his purpose concerning *Jeboiakim* : For having bound him in fetters with an intent to carry him to *Babylon*, he agreed with him that he should become his servant, and so sent him home to *Jerusalem* : which I take to be in regard of the newes of his Fathers death. And if so, then will the reigne of *Nabopolassar* be something short of 20 yeares. For whilst some give him 29 yeares, some Copies of *Ptolomey* 25, other 21, I should rather thinke 19 to be the truer number, which in *Berosus* his fragment is corruptly said to be 29. or if 20, it must be but 20 running on : and so shall both the beginning of the Captivity, and the beginning of *Nebuchadnezzar* after the death of his Father, be at one and the same time, viz. in the year of the *Julian Period* 4108. Howbeit the ordinary account of *Nebuchadnezzars* reigne is not to be taken from hence, but from the beginning of his expedition.

CHAP. XII.

Of the first year of Cyrus, and of Darius Medus mentioned in holy Scripture.

THE first year of *Cyrus* mentioned in Scripture, was not the first year of his reigne over *Persia*, but the first year of his Monarchy which began at the conquest of *Babylon* : and was a Date reckoned, not onely by the Jews as an *Æra* or *Epocha* first began in honour of their returne out of Captivity,

Captivity, but as the first year of a new Kingdome: in the beginning whereof the Jews indeed came out of *Babylon*; but the Record bearing date for this was found in a Coffer which was at *Achmetha*, a Provice of the *Medes*, in the Palace there, *Ezr.* 6. 2. We may not therefore with *Joseph Scaliger* begin this Monarchy some certaine years after the taking of *Babylon*, but at the very time thereof. For first, if there were four Monarchies one to succeed another, as we are taught in the second and seventh Chapters of *Daniel*: then I ask, from whence shall we reckon the beginning of the second, but from the end of the first which went before it? Or shall we say that when the one was extinguished, the other was not as yet begun? Surely no. For *Nebuchadnezzars* Image, which represented the four Monarchies, was but one entire body, and withall an entire body: wherefore, as soon as the Head of Gold was cut off (which was at the taking of *Babylon*, *Jer.* 27. 7. and chap. 50. 4.) the power remained in the Armes and Breast of Silver: and well might *Cyrus* at that time say, All the Kingdomes of the earth were given unto him; because his power was then so great and so much increased by that conquest (in having wonne the destroyer, and conquered the conquerour) that other subordinate Kingdomes were as nothing to resist him. Secondly, *Daniel* was unto the first year of *Cyrus*, *Dan.* 1. 21. that is, he continued in *Babylon* till that state was altered, & the Kingdom translated to *Cyrus*. For upon the conquest *Darius* took *Daniel* thence, and carryed him to the *Medes*, as * *Josephus* writeth; in which Country he was had in great honour, & made a chiefe officer in the Kingdome. To which testimony of *Josephus*, even *Daniel* also adds no little light, seeming to point out the place of his own imprisonment among the *Lions*, to be in *Media*: For in the sixth Chapter, at the eighth verse, the Law of the *Medes* and *Persians* is urged.

Now that this was also the first year of *Darius*, is apparent out of the two formost verses of the ninth Chapter. For in the first year of *Darius*, *Daniel* understood by books that the 70 years were accomplished: which could not be, if this first of *Darius*

* Nam ante ejus expugnationem populum ibidem captivum dimittere non potuit, neque pronunciaré, data sibi esse à Deo celi omnia regna terræ. Regnum enim Babylonicum erat omnium potentissimum, quo nondum subactis, ipse Monarcha jure appellari nequebat. vide Cluverum.

* Joseph. Antiq. lib. 10. ca. 12.

Darius had not been likewise the first of *Cyrus*. For not only upon the immediate dissolution of the *Babylonian* state did *Cyrus* begin, as already hath been proved out of *Dan.* 1. 21. but even the 70. years of the *Jews* servitude was at an end, in which the *Jews* and the other threatned Nations were to serve *Nebuchadnezzar*, his son and his sons son ; not that they were subdued all at once, but by degrees ; and were not delivered out of that servitude untill the end of the 70 years, which were not only to end the Captivity, but the time also of *Babels* Kingdome, as in the former Chapter I have fully proved.

CHAP. XIII.

Of Alexander the great, signified by the Horne between the eyes of the Goate, Dan. 8. 5.

IN this eighth Chapter of *Daniel*, the Prophet relateth what he saw in a vision concerning the *Persian* and *Grecian* kingdomes. The first whereof is described by a *Ram* verse 4. The second by a *Goate*, verse 5.

The *Ram*, saith the *Angel*, having two hornes, are the *Kings* of the *Medes* and *Persians*, verse 20. The *Goate* is the *King* of *Grecia*, and the great horne which is between his eyes, is the first king, verse 21.

This great horn then was *Alexander ille magnus*, *Alexander* the great, born 33 years before the beginning of the 114 *Olympiad* : at the day of whose birth the Temple of *Diana* at *Ephesus* was set on fire, which the *Magicians* interpreted to signifie that one then was borne who should set fire on all *Asia*.

At fifteen years of age he was committed by his Father to *Aristotles* tuition, with whom (as *Iustin* reporteth) he spent five yeares in the learning of Arts and other knowledge meet for a King : and about the end of this time his Father died. Then began he to reigne ; and having reigned 6 yeares he pre-

prevailed over the *Ramme*: and by the end of six yeares more he is broken off. This was whē his fortunes were at the greatest, as was signified, vers. 8. for being returned from his conquest of the *Indians*, and purposing to passe over into *Greece*, and the *Westerne* parts, he died in the way at *Babylon*, where Embassadours from most parts in the world expected him. Some say he was poysoned: but the most agree that he died of a surfeit which he gat at a Physitians house, where having first of all glutted himselfe with eating, he drowned himselfe in extreame quaffing and carousing; through which distemper he fell into a burning feaver and so died before he came againe into his owne Country.

His successe in Battell was admirable: for he never encountered enemy but he overcame him, never besieged City but he tooke it; and in three fights he overcame all the power of *Asia*, extending his Empire to such a wonderfull largenesse, that he came not only to *India* and the river *Ganges*, and to those places where *Semiramis*, *Hercules*, and *Cyrus* had set up Altars before him, but also conquered the more Noble parts of *Europe*, *Syria*, and *Egypt*: and these things done with such celerity, that he might well appear to *Daniel* in one of his Visions, with * wings on his backe, *Dan. 7. 6.*

Apelles knew no such Prophecie, and yet (to signifie his great swiftnesse and agility) he added to his Picture a Thunderbolt; and *Lysippus* another painter, drew him in this fashion, looking up towards Heaven, and as it were uttering these words; *Jupiter, asserui terram mihi; tu asserere cælum, Jupiter, I have taken the earth to my selfe; do thou take the Heaven.* Which Poesie pleased him and gave him great content; insomuch that none afterwards might take his Picture except *Lysippus*: & at length growing to be more and more taken with an itch of vaine glory, he called himselfe the son of *Jupiter*, arrogating such a worship to be due unto him, as was conferred on the Gods; which when *Callisthenes* refused to give, he caused him to be killed. Howbeit, before he had glutted himselfe with the pleasures of *Asia*, he was more milde and better-minded: for (as *Josephus* hath recorded) meeting *Jaduah* the high Priest of the *Jewes* in his Pontificall robes, he fell down before him and

* *Quia nihil
fuit velocius
Alexandri
victoria: as
Saint Hierom
observeth.*

*Joseph Antiq;
lib. 11. cap. 8.*

gave him reverence; and being asked by *Parmenio* why he did so, he answereth: I worship not the man, but God in the man, who in the same habit had appeared to him, and gave him encouragement to go forward in that enterprise concerning the conquest of *Asia*. And indeed upon this appearance he grew confident, went on courageously, and with good success, untill the time came that he must be broken off, which was in the first year of the 114 *Olympiad*, as most Authours reckon: after which, foure other hornes sprang up in his stead.

CHAP. XIV.

Of the four Hornes which came up in stead of the great Horne broken off, as was prophecied Dan. 8. 8.

21. 22

As also the beginning of that Date of the Kingdome of the Greekes so often mentioned in the Bookes of the Maccabees, and in Iosephus.

THese foure Hornes were the four successours of *Alexander*, or rather the foure Kingdomes into which his great and mighty Monarchy was divided after him: not instantly or immediately after he was dead, but by the time that his whole stocke and posterity were rooted out. And for this we have the warrant of *Daniel*, in another place of his prophecy; namely in the eleventh Chapter, at the fourth verse: in which place is said, *His Kingdome shall be divided towards the foure windes of Heaven, but not to his posterity*. This was not untill twelve yeares after the death of *Alexander*: for then none of his posterity being left alive (neither Mother, Brother, Wife, nor child) his Captaines composed the differences that were between them, by entring into a League among themselves, and began to reigne; bringing the dominion of the whole, for which they strove, into four Heads: and so there were foure Kingdomes, though not according to the dominion which he ruled, nor in such power as he had; *Daniel* sheweth it, *Dan. 8. 22.* and *Dan. 11. 4.*

The

The most eminent among these, and which had most to do with the Jews, was the Kingdome of the *Syro-Grecians*, or the Kingdome of the *Greekes* in *Syria* and *Babylon*. For *Ptolomy* the sonne of *Lagus* obtained *Egypt*, and is called (he and his successors after him) the King of the South: In the North *Antigonus* held *Asia minor*: In the West *Cassander* possessed the Kingdome of *Macedonia*: and in the East *Seleucus Nicanor* obtained the Kingdome of *Babylon* and *Syria*, in whose first year that date so often mentioned in the Bookes of the *Maccabees*, and in *Iosephus*, tooke beginning: That in the first Booke of *Maccabees*, on the thirteenth day of *March* in the yeare of the *Iulian Period* 4402. That in the second Booke of the *Maccabees*, at the Spring time of the next yeare: between both which was another, beginning on the sixth day of *September* in the same yeare with the first. And thus we have the severall heads of this *Æra* of *Seleucus*.

The first is called *Minjan staros*, that is *Æra Contractuum*. *Eusebius* calleth it *Æra Edessenorum*: and others, the *Æra* of the author of the first Booke of *Maccabees*, and is followed by *Iosephus*. They that cast it into the 436. yeare of *Nabonassar*, are right, if they marke how they account it: which must be thus. The 436. yeare of *Nabonassar* began in the yeare of the *Iulian Period* 4401, on the ninth day of *November*, and on the thirteenth day of *March* next after (whilst the same yeare of *Nabonassar* was still running on) the first yeare of the *Greekes* began. This first yeare therefore of the Kingdome of the *Greekes* began in the yeare of the *Iulian Period* 4402. (as at the first was said) on the thirteenth day of *March*: at the Summer time of which, year entred in the first year of the 117 *Olympiad*.

The second is called *Æra Antiochena*, seu *Alexandrea*, five *Dilkarnaim*; beginning on the sixth of *September*, in the same year with the former.

The third, is *Æra Chaldaica* seu *Macedonica*, beginning in the Spring time of the following year, falling therefore into the yeare of the *Iulian Period* 4403. and is called the *Æra* of the Author of the second Booke of *Maccabees*, followed (as I conceive) by *Ptolomy*, *Lib. magni operis* 11. cap. 7. who beginneth his account in the yeare of *Nabonassar* 437.

* Id est, a duobus

* bus co mibus

seu duobus im-

periis, que ex

uno orientali

Alexandris

enata sunt. O-

rig De temp p.

24. & Lydiar

De emend tem,

pag. 83. 84.

In

In the 148 year of this Kingdome, according to the first account, *Judas Maccabeus* purged the Temple and the holy places, which the Heathen had polluted and defiled ; building a new Altar, and restoring the Sacrifices, as is recorded in 1 Macc. 4. 52, 53. This was in the year of the Julian Period 4549, and year of the World 3840, on the 25 day of *Cassiu*. If this year were *annus Embolimus*, then must the 25 day of *Cassiu* be on the two and twentieth or three and twentieth of November, as *Calvisius* reckoneth. But as I account, it was not *annus Embolimus* : and therefore the 25 of *Cassiu* was on the

* Because the first of *Nisan* was April 6. f. 1. and so it must be by reason of the Equinox.

* two and twentieth day of December, f. 2. In the year next after was the beginning of a year of Rest on the 21 day of September, and is mentioned after the death of *Antiochus*, when *Eupator* besieged *Jerusalem*, 1 Macc. 6. 48, 49. In the year therefore of the Julian Period 4550, this Sabbathical year began, and reached to the seventh moneth of the next year. In the year of the same Period 4578 began another : and in the year 4676, another. All of them spoken of in *Josephus* ; and two of them in the History of the *Maccabees*.

CHAP. XV.

Of the little Horne in the eighth Chapter of Daniel, at the ninth verse. And of the 2300 dayes that were given unto it, verse 14.

I May fitly make a difference between this little horn, and that mentioned in the seventh Chapter ; because this arose out of the third Monarchy ; that out of the fourth : this out of a Beast which had but four hornes after the first was broken ; that out of a Beast which had ten hornes and trampled the other Beasts under it's feet: this bore rule but 2300 natural dayes ; that prevailed for a *Time*, *Times*, and *halfe a Time*. And albeit the third Monarchy be one while expressed by a Leopard, another while by a Goate ; yet must the Leopard mean the whole Kingdome of *Alexander* and his successours, as well as the Goate : for the four heads on either of these Beasts pro-

proclame as much, as will be seene more plainly afterwards. But in the meane time this I set downe as certaine, That the little horne here mentioned, is no other then *Antiochus Epiphanes*, who committed many and sundry outrages both against other Nations, and also against the people of God, proceeding in prophaneffe even against God himselfe.

He is called a little horne, not because his Kingdome was little or meane; but because he was of a base flattrring nature, having no true Princely quality or condition in him: and also because he had no tittle to the Kingdom at the first, being the younger brother, *Seleucus* the elder having an issue male alive at the same time when he began to take the Kingdome. This was his beginning: yet afterwards he came to be famous, and was therefore called *Antiochus Epiphanes*, which is *famous or noble*; or (as some say) *Epimanes*, which is *furious or mad*. Jun.ex Polyb.

Daniel was informed concerning the mischiefe that he should commit; and thereupon he telleth us what he heard one of the Saints say unto another certaine Saint, who was the numberer of *Secrets* or the wonderfull *Numberer*, namely, That the Sanctuary and the host should be troden under foot *unto the evening and the morning two thousand and three hundred*, Dan. 8. 13, 14. In which number we are not to understand so many years, but naturall dayes: for albeit a day is to be taken for a year in many reckonings and propheticall predictions in Scripture, yet never when the words Evening and Morning are annexed: for then they meane but such dayes as are in the first Chapter of *Genesis*, where it is said that the *Evening and the Morning were the first day. &c.* For that which is a Naturall day comprehendeth the day and night; or, as it is here, the *Evening and the Morning*.

Howbeit in 2300 dayes there will arise a number of certain years, which (by accounting 365 dayes to a year, and thirty dayes to a moneth) will amount to six years, three moneths, and twenty dayes. And albeit there be no precise point mentioned from whence to account these six years, three months, and twenty dayes; yet this is certaine, that their end must

Josph. Antiq.
1⁶. 12. cap. 11.
and Macc. 4.
52.

be fixed at the cleansing of the Sanctuary : which, as *Josephus* and the Authours of the first book of the *Maccabees* have recorded, was in the hundredth and forty eighth year of the Grecians. For whereas the *Maccabees* doe expressly name the 148 year, *Josephus* saith it was three years after the hundredth and five and fortieth, upon the 25 day of the ninth moneth which is called *Casseu*.

* 1 Macc. cap.
1. ver. 13. 16.
and 20.

Now then from this time substract six years, three months, and twenty dayes ; and the head of your reckoning will fall into the hundreth & two and fortieth year, the sixth moneth, and fifth or sixth day of the moneth : about which time *Antiochus* (* a little before he went into *Egypt*) gave leave to set up the fashions of the Gentiles in *Jerusalem*, returning againe (after he had smitten that Country) in the 143 year ; at which time he came in his owne person against *Israel* with a great multitude, and entring proudly into the Sanctuary, tooke from thence the Golden Altar, and Candlestick of light, &c. offering many sundry outrages, as in the first book of *Maccabees* at the first Chapter doth well appeare.

And thus we have seen this little Horne, together with those yeares wherein it prevailed after it was grown and waxen great. As for that other in the seventh Chapter, it cannot be the same with this, because it arose in the dayes of the fourth Monarchy : of which see more in the following Chapter.

CHAP. XVI.

Of the fourth Kingdome in Daniel that it signifieth the Monarchy of the Romans.

I Was once almost drawne to think that this fourth Monarchy ought to be taken for the divided Kingdome of the *Syrians* or *Seleucians* : but now, upon a more diligent search into the Prophecies concerning the four Monarchies, I have reason to conclude against it.

For

For first the third Monarchy (being the Kingdome of the Grecians) prevailed greatly over the face of the Earth, *Dan. 2. 39.* Howbeit the fourth Beast or Monarchy was stronger then the third, as appeareth, *Dan. 2. 40.* where it is compared to Iron which subdueth all things: and in *Dan. 7. 7.* It is said to be exceeding terrible, stamping the residue under its feet: and verse 23, It shall devour the whole Earth, and shall tread it downe and break it in peeces. Which if it be understood of the *Seleucian* or *Syrian* Kingdoms, is very improbable: for they (put case that we make them no part of the Grecian or third Monarchy) were nothing so strong as it; neither did they trample the residue under their feet, seeing *Alexander* was not conquered by them; neither did they reigne so much over the whole Earth, as he had done before them, but were a great deale feebler then the Kingdome of *Alexander*. It is therefore said after the breaking off the great Horne, that there were foure which stood up for it, being four Kingdomes of the same Nation, but not in his strength; as it is, *Dan. 8. 22.*

To which some have answered, that this their stamping and treading under feet, is especially meant of the people of God trodden down and persecuted under *Antiochus* that great tyrant. But I may well think this to be nothing else but a meere evasion: for it is manifest that there was as much violence offered to Religion before, as in the dayes of *Antiochus*; witnesse that which *Nebuchadnezzar* did when he set up his Golden Image, commanding that whosoever would not fall downe and worship it, should be cast into the hot fiery furnace: nay, that it must be made seven times hotter then ordinary, for *Shadrach*, *Mesbach*, and *Abednego*, *Dan. 3. 6. 19.* Beside, neither did *Antiochus* so prevaile against the Jews as if he had stamped them all in peeces: for in the end they resisted him, restored their Religion, and settled the state of their Common-wealth: whereas this strength and stamping is rather meant of the Monarchies, one eating up and subduing another.

Secondly, the *Seleucians* or *Syrians* who succeeded *Alexander*, and *Alexander* also himselfe, are said to reigne as Grecians, and

Object.

Ans.

Dan. 8. 20.
21. 22.

and not as two Kingdomes divers from one Monarchy. Whereupon we read in the eighth Chapter of *Daniel*, that the two horned Ram is expressly meant of the *Medes* and *Persians*, verse 20, and that the Goate signifieth the whole Kingdome of the *Gecians*, viz. of *Alexander* and his successours. For, at the one and twentieth verse, *The Goate is the King of Grecia, and the great borne which is betwixt his eyes, is the first King.* Now that being broken, whereas four stood up for it, four Kingdomes shall stand up of that Nation, but not in his strength. If then there be a first King, there must be no more then one : and if more then one, the Monarchy could not end in *Alexander* : and if the Monarcy did not end with *Alexander*, then the *Seleucian* or *Syrian* Kings must necessarily be part of the third Monarchy : and they being part of the third Monarchy, the fourth and last is the Monarchy of the Romans.

And now also, lest it should be thought that the third Beast of the seventh Chapter doth not likewise comprehend the whole Kingdome of *Grecia*, both of *Alexander* and his successours, the words of the sixth verse stand thus ; *After this I beheld, and loe there was another like a leopard which had upon his back four wings of a fowle ; the beast had also four heads, and Dominion was given him.* These wings were Emblems of *Alexanders* speedie conquests, together with that suddain division of one body into four parts, soone after the great horne was broken off. The four heads are his four successours ; even as is seen in the eighth Chapter, and signified there by the four hornes of a Goate. By which it appeareth, that both *Alexander* and his successours, are comprehended under both Beasts ; for what the one expresseth by foure heads, is in the other also meant by four horns : then which there can be nothing plainer.

Thirdly, *Antiochus Epiphanes* is described by that little horn which came fourth of one of the foure hornes of the Goate, Chap. 8. 9. Which beast is taken (as hath been already seen) for *Alexander* and his successours, answering to the third beast of the seventh Chapter. But if *Antiochus*, belonging to the *Seleucian* Kingdome, be a part of the third Beast, he cannot also signifie the fourth or any part thereof : for then one
Beast

Beast should be both the third and fourth Monarchy.

Fourthly, the Kingdome of this fourth Beast endeth with the destruction of that little horne which came up among the ten horns, Chap. 7. 11. and then the everlasting Kingdome of Christ succeedeth: but the Kingdome of the *Seleucians* ended not with *Antiochus*; many of that line succeeded afterwards: and there was almost as many years from *Antiochus Epiphanes* death unto the coming of Christ, as there were from *Alexanders* death to *Antiochus*.

Fifthly, it is said that the life of each Beast was prolonged for a certaine time and season, *Dan.* 7. 12. But *Alexanders* reigne lasted no longer then six years and a few moneths, after the destruction of the second Beast, or *Persian* Monarchy. And in so short a season, what Periods or conversions of times could be observed?

Sixthly, *Saint Johns* Beast in the *Revelation*, is described according to the pattern of *Daniels* fourth Beast, having ten horns, and a mouth speaking great things, and reigning also (under the regiment of that blasphemous mouth) for the space of 42 moneths, or for a Time, Times, and halfe a Time; as may be seen in the thirteenth and seventeenth Chapters of the *Revelation*. Wherefore seeing one and the same Beast is described in both Prophecies, neither in *Daniel*, nor in the *Revelation*, can be signified by either of them the Kingdomes of the *Seleucians* and *Syrians*. For look what things concerning this Beast are told to *Daniel* more succinctly and abstrusely, the same are revealed to *Saint John* more largely, and as it were with a kinde of explanation. And may not the ten toes in the feet of the Image, serve as certaine tokens to shew, that although the Beast had always ten horns in respect of the principal Provinces under it, yet the ten hornes called by the name of ten Kings are not to be looked for in the first dayes of the Monarchy, but in the declining estate and weakened times of the Empire, as the toes signify.

Seventhly, it is said *Dan.* 2. 28. There is a God in heaven that revealeth secrets, and hath shewed to the King what shall be in the latter dayes. But the latter dayes are the dayes since the first

1 Joh. 2. 18.

comming of Christ; this time being the last houre, and the last age, as Saint *John* hath told us: whereas the *Syrians* or *Seleucians* both began and ended long before Christ was born. The latter dayes therefore were not come till they were gone, and the prolonging of their Kingdom come to an end: for (as I said before) the life of each Beast was prolonged for a certaine time and season, *Dan. 7. 12.*

Eighthly, in the dayes of these Kings or Kingdomes (*viz.* before they be all destroyed) the God of heaven shall raise up the eternall Kingdome of Christ, and of his Saints, *Dan. 2. 44.* But if the fourth Kingdome be interpreted of the *Seleucians*, then these kingdomes were all extinguished before *Charles* kingdome began, whether we reckon it from his first or second comming: whereas on the contrary, Christs birth fell into the reigne of the *Romans*; who are not utterly to be destroyed, in all and every *Relique*, till his comming againe to judgement. Which is manifestly what of *Daniel* also in the seventh Chapter; namely, that these shall remaine some shew or reliques of the fourth Beast, till the thrones be set, *verse 9.* and the Booke be opened, *verse 10.* and till the son of Man come in the cloudes of heaven, *verse 13.* and till he get all dominion, and honour, and Kingdomes; and that all People, Nations, and tongues may serve him, *verse 14.* and untill the Ancient of dayes cause judgement to be given, *verse 22.* and till his everlasting Kingdome come, which never shall have an end, *verse 27.* All which doe properly belong unto the day of judgement, and second comming of Christ; and therefore the fourth Monarchy must needs be meant of the *Roman* Empire; and not of the *Syrian* or *Seleucian* Kingdome, which was decayed and gone before Christ was born: for it fell first of all to *Tigranes* King of *Armenia*; and afterwards to the *Romans*, in the dayes of *Lucullus* and *Pompey*. Yea, and at the death of *Cleopatra* *Augustus* was sole Monarch, the longest survivor of the four heads and hornes, being then expired in the losse of *Egypt*: And To the fourth Beast trampled the rest under his feet, as was foretold, *Dan. 7. 7.*

And note that the *Jews*, in not expecting the comming of the

the *Messiah* untill the Roman Monarchy be destroyed, have put a false glosse upon *Daniel*. For it is (as *Helvicus* well observeth) a vaine interpretation which they bring. For *Daniel* (in chap. 2. vers. 44, 45.) doth not say that the Kingdome of the *Messiah* shall come after the end of the fourth Monarchy, *Helvic. viii. Sed durante adhuc tempore seu periodo illorum regnorum*; that is, *dic. locorum 5.* in the dayes of those Kingdomes, or before they be all destroyed. *Ergo falso expectant id post finem Romani imperii. Nam 306. 307.* *durante ipso quarto regno debebat regnum aliud (spirituale scilicet, & eternum) alterius conditionis suscitari, quod est regnum Messie.* They doe therefore in vaine look for it after the end of the Roman Empire. For even during the fourth Kingdome, another Kingdome (to wit, a spirituall and an eternall one) of another condition was to be raised up, which is the Kingdome of the *Messiah*: Nor doe some of their owne Writings but confirme this truth: For as the same Authour saith still, in *libr. Sanhedrim, cap. Chelek*, it is expressly written, That *Helvic. ibid.* the son of *David* shall not come untill a wicked Kingdome beare rule; that is saith *Rabbi Salomon*, the Kingdome of the Romans. And in *Midras Tillim* upon the two and twentieth *Psalme*; *Surge in Edom, id est, Romanis, cum futurum est ut aflare nobis facias regem Messiam*, meaning, That God would cause to stand up for them in the dayes of the Romans, the King *Messiah*.

And thus I have delivered what I think to be true concerning the fourth Kingdome in *Daniel*, firmly grounding upon such proofes, as in my judgement cannot but carry the whole dispute against *Junius* and all his followers: whom I honour both for their great learning and paines, although I cannot be their disciple in this particular.

CHAP. XVII.

Of the times and distances of the taking of Jerusalem by Pompey, Herod, and Titus.

Antiq. lib. 14.
cap. 28.

THat which must be the chiefeſt Load ſtarre in theſe particulars, muſt be the time of the taking of *Jeruſalem* by *Herod*; for which *Joſephus* gives us two plaine Characters : the one, that it was beſieged and taken in a Sabbathical year; viz. after it began, and before it was ended : the other that it was taken in that yeare when *M. Agrippa* and *Canidius Gallus* were Conſuls. The time of their Conſulſhip was in the ninth *Julian* year, and year of the *Julian Period* 4677, which was the fourth year of the 185 *Olympiad*, and year of the building of *Rome* 716. And indeed in that year was a year of Reſt, which began from the Autumne before, and was not ended untill the Autumne thereof : how then could it be taken on the tenth day of the ſeventh moneth, as *Langius* ſaith it was ? I am ſure it agreeth nothing at all to *Joſephus* to ſay that it was taken ſo late in the year : for, as he hath told us, not onely was it beſieged in a Sabbathical year, but even after it was taken, the year of Reſt was not ended, which makes him therefore ſay that the fields and grounds lay ſtill untilld, and were not ſowne becauſe of the year of Reſt. See this in his Antiquities, lib. 15. cap. 1. and compare it with what is in lib. 14. cap. 28.

Dion ſaith it was taken on the Sabbath day, lib. 49. and *Joſephus* ſaith it was in the third moneth at ſuch time as the *Jews* kept a ſolemne Faſt. The third moneth was *Sivan*, on whoſe three and twentieth day was a Faſt obſerved, by reaſon of the Idolatry of *Jeroboam* the ſon of *Nebat* who made *Iſrael* to ſin. Now in this year the firſt of *Sivan* was on the 31 day of *May*, *ſeria ſexta* : the three and twentieth of *Sivan* muſt therefore needes be on the two and twentieth day of *June*, *ſeria ſeptima*, or on the Sabbath day ; For the Cycle of the Sun was one, the Dominicall letters G. F. and the Cycle of the Moon three.

Seven

Seven and twenty years before this, *Pompe* also took *Jerusalem*, even on the same day of the Moneth; which according to *Dion* and *Xiphilin* was then also Sabbath day. And indeed to I finde it: for in the year of the *Julian Period* 4650, the Cycle of the Sun was two, the Dominicall letter E. and the Cycle of the Moone 14. By which is gathered that the first of *Sivan* now was on the thirtieth day of *May*, *seria sexta*: the three and twentieth therefore must be *June* the 21, *seria septima*, or Sabbath day, as the Dominicall letter sheweth. And herein doe *Iosephus*, *Dion*, and *Xiphilin* well accord: all of them directing us to the foresaid year of the *Julian Period* 4650; to which if 27 be added, according to the direction of *Iosephus*, we have then the year of the *Julian Period* 4677, when *Herod* took it, as at the first was said. And note moreover, that whereas *Iosephus* saith when *Pompey* tooke this City, *C. Antonius* and *M. Tull. Cicero* were Consuls, that it is true of that year which I account: for though at that very time when the City was taken they were not in that office, yet in that year they began, even in the year of the *Julian Period* 4650, their office not expiring untill the same time of the next year: which I thought good to mention, because the not observing it hath been an occasion of seeking this time one year too late. The like may be also said of the 179 *Olympiad*, which began also in the same year, although a little after the City was taken: for the City was taken in *June*; the *Olympiad* began not untill the *July* next after. And as for the third moneth when it was taken, which learned *Langius* would not have to be the third moneth of the year, but of the siege; and thereupon directeth his Reader to *Iosephus De bello Judaic. lib. 1. cap. 5.* where the history of the taking *Jerusalem* by *Pompey* is also related. To that I answer, that it hindreth not from accounting so as I have done; For the third moneth of the siege might be also the third moneth of the year, and is here proved to be so in regard of the day of the Fast, and day of the week, when the City was taken, yea and of the year also, which must be (by *Iosephus* his owne account) 27 years distant from the taking thereof by *Herod*. I

conclude therefore that Pompey going forth against *Ierusalem* in *Nisan*, and taking it in the third moneth after, must needes take it in *Sivan*; which because it was on such a day as the *Jews* kept a solemne Fast, must be on the three and twentieth day of the same: which three and twentieth day of *Sivan* was this year on the one and twentieth day of *June*, and on the Sabbath day, as before was said.

Indeed when *Herod* took it, the siege lasted longer by the space of two moneths, as *Iosephus* plainly sheweth. It began therefore sooner: not in *Nisan* (which entred not till the second of *April*) but some moneths before, even when the worst of Winter was past; which in one place of *Iosephus* is translated *rigor hyemis*: as thus, *ubi autem rigor hyemis cessit, &c.* and in another place, *ubi tempestas descevit*. Now we know that even in our Northerne Climate the worst of Winter is past long before *April*, which in hotter Countries, must be passed sooner then with us by far. I reckon therefore that *Herod* came against *Ierusalem* in the beginning of *February*, and laid siege against it, and that the *Jews* resisted him for five months space before he took it: for he took not the City till the 22 of *June* next after, which was the three and twentieth of *Sivan*, and Sabbath day as well in this year as in that when *Pompey* took it; the authorities else of *Dion* and *Xiphilin* will be nothing worth; no nor the authority of *Iosephus* for the Sabbathical year, which was running on whilst the City was besieged, and withall was not ended when *Herod* had taken it: which well regarded will give no leave to that opinion maintaining that he took it not till the tenth day of the seventh moneth called *Tisri*, as I have already shewed. Note also further, that on the fortieth day after *Herod* returned from the marriage of *Mariamne*, and that he and *Sosius* both of them bent their forces against the City, the first Wall was taken; fifteen dayes after that, the second: for so I understand *Iosephus* in those particulars. But that it were three moneths after this before the Temple and upper City was taken, I cannot think: for the Porches and outward Temple were taken and burnt even when the second wall was taken; and

Debell. Jud.
lib. 1. cap. 13.

Ibid viz. lib. 1.
cap. 13.
Antiq. lib. 14.
cap. 27.

Antiq. lib. 14.
cap. 28.

and then quickly after, the fury of the Souldiers set them on work to take the rest, sparing neither sex nor age, as *Iosephus* also sheweth. This was (saith he) in the hundreth and seven and twentieth year of the *Assamonean* Family: but how we must account these years, I doe not well understand; unless it be that we are to begin our account in the 150 year of the Greekes, which was in the year of the *Julian* Period 4551. for then did *Antiochus* Eupator make a Covenant (though he quickly broke it) with *Judas Maccabeus* and the rest of the *Jews*, that they should enjoy their Laws and Liberties as formerly they had done, *1 Macc.* 6. 58. And indeed there is reason to reckon from hence, seeing the end of these years is fixed in the death of *Antigonus*, when *Herod* and *Sosius* took *Jerusalem*.

And now also for the time when *Titus* took and destroyed this City, it must be one hundred and seven years after *Herod* had taken it; and these not, not complete but current. For *Jerusalem* was destroyed (as saith *Iosephus*) by the Romans one hundred and seven years after *Herod* had taken it; yet so, as the destruction thereof by *Titus* will fall into the second year of *Vespasian*, as he againe declareth. The time therefore when *Titus* destroyed it will fall into the year of the *Julian* Period 4783, which was in the hundredth and seventh year after it was taken by *Herod* and *Sosius*. For whereas *Herod* took it towards the latter end of *June* in the year of the *Julian* Period 4666, the Temple was burned by *Titus* his Soldiers in *August* in the year of the same Period 4783; and the City in September next after the second year of *Vespasian* being begun on the Kalends of *July* before. For there were (saith *Xiphilin*) from the death of *Vero* (who dyed on the ninth of *June*) to the beginning of *Vespasian*, one year and two and twentie dayes.

But of this destruction of *Jerusalem* by *Titus* I shall speake more afterwards in the last Chapter. I come therefore now to shew the true time of *Herods* reigne.

Antiq lib. 10. cap. 8.

De bello Iudaic. lib. 7. cap. 10. and cap. 18.

C H A P. XVIII.

*Of the time of Herods reign, and of his
Posterity.*

* *Antiq. lib.*

14. cap. 26.

200 lib. 17. ca.

16 & De bel-

lo Judaic. lib.

1. cap. ult.

* *Antiq. lib.*

17. cap. ultim.

& lib. 18 cap.

6.

IT was near about such time as the Romans were growing into a full Monarchy, that *Herod* the great, the son of *Antipater*, came to his Kingdome. He had a reigne of 37 years from that time wherein he was declared King by the Senate, and of 34 from the taking of *Jerusalem* by himself and *Sossius*, witnessed by *Iosephus* * in sundry places of his Writings. Then after him his son *Archelaus* reigned nine years compleat, and near the beginning of his tenth year was banished by *Augustus*: And in the twentieth year of *Tiberius* his other son *Philip* dyed; having then had a reigne of 37 years after his Father, as * *Iosephus* again declareth. *Antipas* also another of his sons was Tetrarch of *Galile*, which he held from the time of his Fathers death untill the dayes of *Caius Caligula*, who (by the means of *Agrippa*) banished him into *France*. This *Antipas* was he by whom the Baptist was beheaded, and under whom our Saviour suffered. *Agrippa* was the son of *Aristobulus*, and Nephew to *Antipas*: for *Aristobulus* was another of *Herods* sons, who was put to death by his Father. And as for *Agrippa*, it was he who put *Iames* to death, and was himselfe eaten up of Wormes. *Herod* King of *Chalcis* was this *Agrippa's* brother: he dyed in the eighth year of *Claudius*, and had his Kingdom given to *Agrippa junior*, the son of *Agrippa senior*, who reigned over it for the space of four years: at the end whereof the Emperour takes it away from him also, and in the stead thereof gives to him the Tetrarchships of *Philip* and *Lysanias*, &c. In them he reigned, and lived in friendship with the Romans untill the third year of *Trajan*; and was therefore alive thirty years after the destruction of *Jerusalem* by *Titus*.

But this is not that which I aime at: for that which I chiefly intend to prove, is, the true time of *Herod* the great, before whose death our Saviour Christ was certainly borne.

Math. 2. 1.

For

For (as the Scripture speaketh) he was born in the dayes of Herod the King.

This Herod (as I said before) had a reigne of 37 years from that time wherein he was declared King by the Romans; and of 34 from the taking of Jerusalem by himselfe and Sosius. The first of these reckonings began in the sixth Julian year, when Cn. Domitius Calvinus and C. Asinius Pollis were Consuls: the other, in the ninth Julian year when M. Agrippa and L. Canidius Gallus were Consuls. And if so, then the last of these years must certainly begin in the two and fortieth Julian year, and year of the Julian Period 4710: Herod therefore dyed in the three and fortieth Julian year, and year of the same Period 4711 before Easter, when from his first beginning he had reigned 37 years compleat; and from his second, 34 years current. Petavius strives for the year before this, and that chiefly in regard of an Eclipse of the Moon which was then on the thirteenth day of March: for in the 42 Julian ^{Kepl. in his Silva Chro.} year was an Eclipse of the Moon on the thirteenth day of ^{annexed to his book De novis stellis, and Petav. in his Doctr. Temporalibus. lib. 11: cap. 1.} March, about three houres before Sun-rising, continuing two hours & 47 minutes; the digits eclipsed being six, as Kepler & Petavius have observed. Now thisthey think to be that Eclipse which Josephus speakes of in his Antiquities, lib. 17. cap. 8. But in case Josephus should there meane a naturall Eclipse of the Moon, yet could not this be it; for there was too small a space between the thirteenth day of March, and the Easter of this year (which was on the eleventh of April) to have all those things done which Josephus mentions to be done between that time of the Moones darknesse and the death of Herod. *Inter enim crematos Rabbinos & Paschatis festum, contigerunt tam multa variaeque, ut ad ea non paucularum hebdomadam, sed multorum mensium tempus requiratur. Quod cuius Josephum legenti aper-* ^{Vossius de Temp. Nativ. Christi.} *tissimum erit;* as saith a famous Authour. Adding moreover, That every darkenesse and obscurity of the Moon deserves not the name of an Eclipse, unless the Earth be placed between the Sun and the Moon; howbeit it is vulgarly called an Eclipse, when, without that cause, the palenesse and darknesse of a Star of light, hath the shew of an Eclipse: As happened

* Maro primo
Georg. Plin.
lib. 2. cap 30.
Et Plutarch in
vita Caesaris.

pened at the death of * *Iulius Caesar*, or when his Nephew *Octavius* hearing of his death came to *Rome* and entred the City. Of which, *Calvisius* also speaketh, saying; *Nullibi hoc anno hic diebus, quando Octavius urbem ingressus est, Eclipsis Solis invenitur, quom anxie inquiri Harwarius ab Hobnburg. Concludendum igitur fuisse aliquod Phenomenon in Sole, &c.* So also when *Xerxes* moved from *Sardes*, there was (as saith *Herodotus*) a great darknesse of the Sun in a cleare aire; which almost all Chronologers taking to be meant of an Eclipse at that time, have grievously tormented and vexed themselves to finde it out: but sayling to finde any at the right time, they have moved this march of *Xerxes*, some to one year, and some to another; that thereby they might fit it to an Eclipse, when indeed there was no Eclipse meant, but onely some Phenomenon, strange sight, or miraculous disappearing of the Sunne for a season.

Beside, if that Eclipse of the Moon in the two and fortieth *Julian* year must serve as a true Character to shew the time of *Herods* death, then how shall the years of his reigne be made good? for in the beginning of that year *Herod* had reigned but 36 years from his first beginning, and not 33 from his second beginning. The two and fortieth *Julian* year could not therefore be the yeare of *Herods* death; no evasion can serve to bring it up so high, but upon necessity it must be in the year next after, and that was the three and fortieth year.

As much also doe they erre who bring his death downe to the 44 *Julian* year: for it is directly against the testimony of *Iosephus* to say that *Herod* was not made King by the *Romans* till a little before the end of the sixth *Julian* year. It was Winter time indeede when he hazarded himselfe upon the Seas to come to *Rome* where the Senate made him King; but it was not the Winter that entred near the end of the sixth *Julian* year: for then the *Olympiad* was not 184, but 185. Now we know it from *Iosephus*, that *Herod* was made King by the *Romans* in the 184 *Olympiad*, as well as when *Domitius Calvinus* and *Asinius Pollio* were Consuls; for if we take onely this

and

Antiq. lib 14.
cap. 25. 26.

and not likewise that, we lay hold but upon halfe our testimony: And if in the 184 Olympiad, then before the Winter which entred near the going out of their Consulships. The series therefore of the passages in *Iosephus* which concern this, *Antiq. lib 14. c. 24 25. 26.* standeth thus; namely, that at the Pentecost of the fifth *Julian* year *Herod* was in *Iudea*: at Autumne he purposed to goe from *Alexandria* to *Rome*, but was hindred by a great tempest, and came not to *Rome* till a good part of the Winter was entred, and that the new Consuls were in their Offices; who, entring on the first day of *Ianuary*, tell us plainly that it was in the beginning of the sixth *Julian* year when the Senate made him King. I commend *Calvisius* therefore in this particular, for he hath here faithfully delivered the minde of *Iosephus*, though he afterward wrong him as much in setting the death of *Herod* in the 45 *Julian* year, which is two years after the end of those 37 years that *Iosephus* giveth him. But there was an Eclipse of the Moon in the 45 *Julian* year, on the ninth of *Ianuary* at the thirteenth houre, which lasted for the space of foure houres, and that's the reason why *Scaliger* and *Calvisius* kept *Herod* alive till then. Howbeit it is not that will serve their turne, for *Herods* longest time of reigne being but 37 years from his first beginning, will have him dead two years before the time that they mention, doe what they can.

And as *Herods* owne yeares be against them, so are the yeares also of his sonnes, *Archelaus* and *Philip*.

For first, *Archelaus* had but nine yeares compleat after his Father, and was banished in the tenth; and that's the reason why *Iosephus* in one place gives him nine years, and in another place ten; telling us moreover that he was banished in the seven and thirtieth yeare of the *Altium* fight. The seven and thirtieth yeare of which fight began in the fifty one *Julian* yeare, on the second of *September*, and ended at the same time in the next year: in the beginning therefore of the 52 *Julian* year was the banishment of *Archelaus*, a little after he had begun the tenth yeare of his reigne; which still sheweth the death of *Herod* to be at the time aforesaid.

This is also further confirmed by *Dion* [lib. 55.] writing that *Herod of Palestine* being accused of his brethren, was banished beyond the *Alpes*, when *Emilius Lepidus*, and *Lucius Arruntius* were Consuls, which was in the 51 *Julian* year. By which difference between him & *Josephus* I take to be meant, that the accusation against *Archelaus* came to *Rome*: neare the end of the 51 *Julian* year, and that then the Emperour decreed his banishment; but before it could be effected, and he take notice of it by being actually put out of his Kingdom, and the President sent to confiscate his Goods, both the two and fiftieth *Julian* year and tenth year also of his reign was begun. And note also further, that by this Testimony of *Dion* it well appeareth, that *Archelaus* was sometimes called *Herod of Palestine*, or *Herod Archelaus*; which is nothing strange, because others of the same stocke had the like *Prænomen*, or forename. As for Example, his name who was the Tetrarch of *Galilee* when the Baptist was beheaded, and under whom our Saviour suffered, was *Antipas*; howbeit he was also called *Herod*, *Luke* 23. 8. Also *Agrippa* sonne of *Aristobulus*, had not only the name of *Agrippa*, but of *Herod*, *Act.* 12. 19. and so I do not doubt but that *Archelaus* was also sometimes called by the name of *Herod*.

Jos. ant. lib.
18, cap. 6.

Secondly, *Philip* dyed in the twentieth year of *Tiberius*, and in the seven & thirtieth year after his Father. The twentieth of *Tiberius* began in the 78 *Julian* year on the nineteenth day of *August*, and ended not until the same time in the next year: the death of *Philip* therefore was in the 79 *Julian* year before the nineteenth of *August*; and consequently the death of *Herod* in the three and fortieth yeare, as at the first was proved. *Scaliger* did somewhat sticke at these things; whereupon his conjecture was that there might be some fault in *Josephus*, and that for the 20 yeare of *Tiberius* we ought to read the 22; which he found warranted by *Ruffinus*, an ancient interpreter of *Josephus*. But *Kepler* answereth, that the Greeke Copies of *Josephus* are of better credit; and that the fault therefore is in the Latine, which we may not preferre above the Greeke, because the one is the Translation, the other the Originall.

Rep. Situa
c. brasol.

Third-

Thirdly, after *Philip* had gotten the Tetrachship of *Galile*, *Iosephus* telleth us that he built a Towne, and in the honour of *Julia* the Daughter of *Augustus*, called it *Iuliada*; which certainly he did whilst *Julia* was in favour, otherwise he had transgressed against the Emperour: but *Julia* was out of favour and banished for her foule adultery, in the foure and fortieth *Julian* year; And therefore *Herod* could not be alive in the beginning of the next year (as *Scaliger* would have him) because this Towne was not built by *Philip* till after his Fathers death.

And as for the banishment of *Julia*, that it was in the yeare aforesaid, is thus proved. She was born (saith *Dion*) when *Marcus Censorinus* and *Calvisius Sabinus* were Consuls; and from thenceforth flourished and lived in her Fathers favour, and in the favour of the people of *Rome*, untill (as saith *Macrob.* *Sat.* lib. 2. cap. 5.) the eighth and thirtieth yeare of her age.

These men were Consuls in the seventh *Julian* year; the eight and thirtieth from whence, was (sure enough) the foure and fortieth: in which year *Cesar* himselfe was the thirteenth time Consul.

Fourthly, *Iosephus* also testifieth, that after *Herod* was dead, the sonnes of *Herod* contended before *Augustus* concerning their Fathers Heritage; and then *Cajus* was at *Rome*, and sat in judgement: but *Cajus* was absent and gone into *Syria* in the same year that *Julia* was banished; And therefore *Herod* must needs be dead before that time.

And that *Cajus* went so soone into *Syria* may thus be proved. He was borne (as *Dion* sheweth) in that year when *Apuleius* and *Nerva* were Consuls, which was in the six and twentieth *Julian* year: in the nineteenth year after he went into *Syria*, and afterwards into *Armenia*, returning no more; for he died in the 49 *Julian* year when *Sex. Aelius* and *Sentius* were Consuls as is testified by *Paterculus*. *Tacitus* saith, *Quirinus* was made an Overseer to *Cajus Cesar*, not being twenty yeares old when he went to Warre in *Armenia*. *Ovid* gives him the same age which his Father had when he also began to be famous and enter into the Warre, which was about nineteene; according

ding to what is found in an old Monument recording the famous deeds done by *Augustus. Annos undeviginti natus exercitum privato concilio, privataque impensa comparavi.* Where the word [*undeviginti*] sheweth that he wanted one of twenty.

But what need I urge these two last proofes thus far, seeing those before them are sufficient? I conclude therefore that *Herod* dyed in the forty three *Julian* yeare, about the six and twentieth day of *February*, which was three and thirty dayes before *Easter*: for that he dyed so long before *Easter* appeareth by the great *Pompe* and *State* at his *Funerall*, together with some other circumstances mentioned by *Iosephus*. Three and thirty dayes before; that's the least, it might perhaps be forty, which will therefore make his death to be on the nineteenth day of *February*, *seria tertia*; that being the fift day of the twelfth Moneth *Adar*, thirty seven yeares compleat from his first beginning to reigne, and thirty four current from the death of *Antigonus*, when he and *Socius* tooke *Ierusalem*.

There is no objection of moment that can be made against it: howbeit because something is objected, I shall not be wanting to give an answer.

Our Country-man *Lydiat* hath greatly taxed *Iosephus*, as if herein he had reckoned amisse, but it was an unjust censure. For questionlesse those things wherein he blameth him, and would make the world thinke him to be faulty, would never have been forgotten by his adversarie *Apion*, if in them he had been worthy of blame.

The greatest Cavill which I suppose can be urged, is out of the fourteenth booke of his *Antiquities*, at the beginning of the seventeenth Chapter, where *Herod* is said to be of the age of fiftene yeares in the time of the *Pharjalian* battell, which was in the year of the City 705, and yeare of the *Julian Period*, 4666. from whence he lived untill he was about seventy yeares old: testified also by the same Author in the 17th Booke of his *Antiquities* at the eight Chapter, and in his first Booke *De bello Iudaico* at the last Chapter. From whence it followeth, that *Herod* dyed not till the year of the *Julian Period*

rod 4720. which was the 52 Julian year when *A. Licinius* and *Q. Cecilius* were Consuls. Which if it be true, then must not the beginning of his reigne be untill the first year of the *Actium* fight, where *Iosephus* setteth the seventh yeare of his reigne and not the first, even the seventh of his 34 yeares accounted from the taking of *Ierusalem* by him and *Socius*.

Some indeed (and among them Cardinall *Baronius* and our Country-man *Lydiat*) begin the thirty seven years of his reigne but then; grounding chiefly upon this, That that fight being ended, and the Victory falling on the side of *Augustus*, *Herod* (who had taken part with *Antonius* against him) came as a suppliant, laid downe his Crowne, and had never more taken it up if *Augustus* the Conqueror had not been favourable and given him leave againe to weare it: so that receiving his Crowne at that time from the hands of *Augustus* he at that time began the 27 years of his reign. A weake argument I dare boldly say; for this, at the most, was but the pardoning of his offence, and thereupon the confirming of him in his former Royalty and reigne begun ten yeares before this time of the *Actium* victory. For should he reigne thirty seven yeares from hence, and after him *Archelaus* nine, then where shall we finde roome for them that governed in *Iudea* after *Archelaus* was removed from his Kingdome. For after *Archelaus* was removed from his Kingdome, *Iosephus* nameth *Cyrenius*, and *Coponius*, as Rulers and disposers of *Iudea* for a season. And after *Coponius*, *Marcus Ambibuchus* was Ruler; and after him *Ambius Rufus*, and then dyed *Augustus*. *Ioseph. antiq. lib. 18. c. 3.*

Now lay all these together, and it will necessarily follow, that *Herod* could not begin his thirty seven years so late as the first year of the *Actium* fight. And if not so late as the *Actium* fight, then for those 15 of *Herods* age at the *Pharjalian* batel, we must read 25. And so *Susyga*, *Kepler*, and * others have answered, namely, that the forementioned age of 15 years is directly against the mind of *Iosephus*, because he writeth * elsewhere, that *Herod* was familiarly acquainted with the most Noble among the *Romans* about tenne yeares before this time:

Antiq. lib. 17.

c. 15. & lib.

18. c. 3.

* *Titiinius*
Sacr. Bib. Tom.

1. & Torniell

in Anall.

* *Antiq. lib.*

1. c. 23.

time:

time : which could not be properly said of a Child, being between five or six yeares old. We may therefore acknowledge an ancient fault in some one or other who at the first transcribed the Authors Copy, writing 15. in the stead of 25. which being long agoe is still continued both in the old Manuscripts, and later printed Bookes. For who seeth not how easily 15 might be written for 25; the one signifieth 15, the other 25. *πάλαι δικαίως ἔχοντες αὐτὸς*, saith the Greeke text of *Iosephus*, where the word *πάλαι* signifieth *olim* or *quondam* : shewing that *Antonius* had had familiar acquaintance with *Herod* and *Phasaelus* in former times. This sure cannot be denied, especially seeing all the other numbers and yeares, both in *Herod* and his succeeding Sons, agree very well, and may be taken up without any the least contradiction.

Tornielus therefore in his Annals admonisheth, that a vitiose scriptum est in *Iosepho*, & qui ex *Iosepho* descriperunt, viz. *Gorionide*, *Photio*, *Nicephoro*, & *Abulensi*, &c. meaning that 15. is corruptly written in *Iosephus* for 25; as also in those who have written out of *Iosephus*, viz. in *Gorionides*, *Photion*, *Nicephorus* and *Abulensis*. *Tirinius* also, in his Comment upon the holy Bible, is of the same opinion; and therefore he placeth the birth of *Herod* in the fourth year of the 176. *Olympiads*, from whence to the three and fortieth *Julian* year we have seventy yeares; about which age *Herod* was when he dyed: For the fourth year of the 176 *Olympiad* was in the year of the *Julian Period* 4641. and the three and fortieth *Julian* year in the year of the same *Period* 4711. which was 70 yeares after. So also it will be if you account forty five from the yeare of the *Julian Period* 4666. when the *Pharsalian* battell was: for in that battell *Herod* was twenty five, to which adde forty five, and so shall his age be seventy in the year of the *Julian Period* 4711, as hitherto hath been proved.

But doe I not heare it yet objected, that the death of *Herod* will be far later then I have hitherto mentioned, and that because the time of *Archelaus* his banishment was not till the reigne of *Tiberius*? *Iosephus* and *Strabo* are compared to fortifie this objection. For first, *Iosephus* is witnesse that *Archelaus*

was

was married to *Glaphyra* the daughter of *Arcelaus* King of *Cappadocia*, whose last husband before him had been *Iuba* King of *Mauritania*. Now *Iuba*, as is in the second place alleaged out of *Strabo*, was alive till towards the middle of the second year of *Tiberius*, and therefore *Arcelaus* marrying his Widow, could not be banished till the end of the said year, or beginning of the next.

To which I answer, first that * he who makes this objection * Master Tho. is not constant to himselfe : for in his Book *De emendat. Temp. Lydyat.* page 162. he placeth the the banishment of *Arcelaus* in the last year of *Augustus*, saying that he was not banished in the 37 year of the sight at *Alitum*, but in the 37 year after *Augustus* had received that power and dignity which was called *Tribunitia potestas* ; and thereupon he dissenteth every way from *Iosephus*, and gives him but eight years after his father. Then, in another book, written on purpose to confirme the arguments of his first, he would not have *Arcelaus* banished till the dayes of *Tiberius*, in regard of *Iuba* who was alive till then, and whose Widdow he married, as formerly hath been said. But to this I have a second answer, to wit, that in *Strabo* we finde more *Iuba's* then one who were Kings of *Mauritania* about such time as the *Romans* were the greatest Monarchs in the World : and therefore it were little lesse then great folly to distrust the times by pitching upon none but the last to be him whose Widdow *Arcelaus* should marry. We may as well say that among the Popes *Gregory* the first and *Gregory* the second were both one : Or that among the Kings of *England*, *Richard* the first and *Richard* the second were the same. See therefore what *Strabo* saith, in the end of his seventeenth and last book, in the Description of *Mauritania* : After *Syphaces* (saith he) *Masniissa* obtained the Kingdome, and then *Micipsa* and his successours ; and in our times *Iuba*, who was father to that *Iuba* who dyed lately.

And thus much concerning the times of *Herod* and his posterity. The next thing to be spoken of, is the birth of Christ : of which in the following Chapter.

CHAP. XIX.

Of the true and right year of our Saviours birth and Baptisme.

HAVING in the former Chapter clearly shewed the times of *Herod* and of his posterity, it will in the next place be worth our while to inquire into the the right time of our Saviours birth.

Concerning which I finde a variety of opinions, both among the Ancient and Moderne Writers; and were it not for the time of *Herods* death, should scarce know which to follow.

For first, the Ancients: they are divided and tell us thus. When *Calvisius Sabinus* and *Lucius Rufinus* were Consuls, then was Christ borne, according to *Sulpitius Severus* in the second book of his sacred History: this was in the 42 *Julian* year, and year of the *Julian Period* 4710. But when *Lentulus* and *Messalinus* were Consuls, then was Christ borne, according to *Tertullian*, *Clemens Alexandrinus*, *Cassiodorus*, *Maximus Monachus*, and *Cedrenus*: this was in the 43 *Julian* year. *Epiphanius* and *Eusebius* are for the next year, when *Cesar* the 13th time and *Sillanus* were Consuls: this was in the 44 *Julian* year. *Dionysius Exiguus* pitcheth upon the next year alter, when *Lentulus* and *Piso* were Consuls.

By which testimonies we finde how the Ancients were divided, and that from them may be gathered four severall years for the birth of Christ.

And as for the Modernes; *Dekorius* and *Petavius* are for the one and fortieth *Julian* year: *Kepler* for the fortieth; and *M. Antonius Capellus Franciscanus* for the nine and thirtieth.

Scaliger goeth along with them who pitch upon that year when *Lentulus* and *Messalinus* were Consuls; *Bucholcerus* followeth *Epiphanius* and *Eusebius*, and so doe many others. But that which is the latest taken up, is the 48 *Julian* year, three yeares latter then the common account; and is mainely defended

fended by Master Thomas Lydyat, both in his book *De Emendatione Temporum*, as also in another book written on purpose to confirme it.

Thus they. But I for my part shall absolutely rely upon none of them: for no authority without good ground can be sufficient. And therefore my course herein shall be this; * *Herodis im-* that having already (out of * *Iosephus*) found the true time of *perium*, & *res* *Herods* death, I shall next seek for the birth of Christ in some *ab egestas,* year before it, as by Scripture I am directed: And if in that *primus & antiquissimus* I can have any of the Ancients to guide me, I shall gladly embrace them, otherwise not. *omnium, qui quidem exstant,*

Or to make my way the more plaine, I shall first note the year of *Herod*, in which the Ancients say Christ was borne. Secondly the year of *Augustus*; and Thirdly, the time of the *Iosephus in historiam retulit: reliqui, eadem commutati postea sunt, ex ejus fontibus rivulos suos duxerunt. Et tam in-* generall taxing, when all the world under the Roman Empire went to be taxed. For as in Saint Matthew we read, *credibile est quantum ab authoribus ipso, magis, & quaeque sunt, dissentiant; ex quo inoleverabiles quidam in historiam errores perturbationesque sunt infusa. Petav. Doctr. Temp. Lib. 11. cap. 1.* that he was borne in the dayes of *Herod the King*, *Mat. 2. 1.* So in Saint Luke we reade, that it was in the dayes of *Augustus*, when the Decree was gone forth that all the World should be taxed, *Luke 2. 1.*

And for the first, we have the testimony of *Epiphanus* and *Severus Sulpitius*, expressly noting that the three and thirtieth year of *Herod* to be the time of our Saviours birth: Which will be proved true, if it be rightly taken: For it might very well be his three and thirtieth year, not from his first beginning to reigne, but from the time that he & *Sosius* took *Jerusalem*; else should Christ be 36 years old when he was baptized, which is certainly false. *Herod* therefore could not be alive four years after the birth of Christ, although *Epiphanus* as well as *Sulpitius* hath written so; for they having an eye only to his 37 years, mistook themselves in this particular, & thereupon have cast the years of Christ afterwards into wrong years of *Archelaus* and *Antipas*, as is plainly manifest.

As for the second, *Tertullian* and Saint *Hierom* point us to the 41 year of *Augustus*. But from whence must this 41 year be accounted? Saint *Hierom* joynes it with the 28 year of *Augustus*, and yet seemes to compute both that 28 year, and the

Calamus Mensurans : or,

41 year, from one time; which is very absurd. *Tertullian* accounts it from the death of *Cleopatra*, not onely against the truth of the thing it selfe, but also against his owne reckoning; who writeth that after this, *Augustus* lived fifteen years, and yet reigned but 43 after *Cleopatra*. From which confused & contradictory accounts of theirs it well appeareth, that albeit they found in some ancient Rolls & publick Records of the *Romans*, that there was a general taxing of the World by *Augustus* about such a year as bore the date of an one and 40th year, yet from whence to derive the right head of their reckoning they were either carelesse or altogether ignorant. I should therefore think, that by this 41 year was meant the 41 *Julian* year: for with that, the three and thirtieth year of *Herod* (before mentioned) doth exactly accord. *Jrenaw*, more ancient then either of these, affirms it to be about the 41 year of *Augustus*. For *Natus est Dominus noster* (saith he) *circa primum & quadragesimum annum Augusti imperii*, lib. 3. *contra heres.* cap. 25. And in this, he is none of the worst Authour: for Christ being born on the 25 day of *December*, and in the 33 year of *Herod*, was born in the latter end of the 41 *Julian* year, and so near the beginning of the 41 year of *Augustus* from the death of *Julius Cesar*, that there were but seven dayes wanting to make his birth fall fully into it. I conclude therefore from hence, that the first year of Christ was (for the most part of it) in the 41 year of *Augustus*, and that Christ was born but seven dayes before that year took beginning. For he was born in the 41 *Julian* year, on the 25 day of *December*: that day being acknowledged and kept for the day of his Nativity throughout many ages long before our times, as in the Chapter next following shall be shewed.

Come we then now to the third and last thing that I noted to be a directour to us in this particular: I meane the time of the generall taxing, when all the World under the *Romane* Empire went to be taxed. In the searching after which, this I finde; viz. that in all the time of *Augustus*, there were onely three generall taxings: and in one of those three it must needs be that Christ was born; witnesse the words of Saint

Luke

Luke, saying, *There went out a Decree from Augustus that all the World should be taxed*, Luke 2. 1. By which words it appeareth that we must not seek for Christs birth at the time of a particular taxing, but at a such time as there was a generall taxing. And that there were three such taxings in the dayes of *Augustus*, is testified by *Suetonius* in the life of the said Emperour, about the end of the seven and twentieth Chapter; where he telleth us that *Augustus* made three general taxings. *Censum populi ter egit; primum ac tertium cum Collego; medium solus*. The first of these was too soone for the birth of Christ: for it was (as *Dion* sheweth, lib. 52. & lib. 53.) when *Cesar Augustus* the fifth time, and *Sextus Apuleius* were Consuls; viz. in the seventeenth *Julian* year, and year of the City 724, which was but the twelfth year of *Herods* reigne after his first beginning, and 56 years before the fifteenth year of *Tiberius*. And as for the last, it was too late: for when that began, *Herod* had been sixteen years dead well nigh. It followeth therefore that Christ must needs be born in the time of the middle taxing: for if the first were too soon, and the last too late, then must the birth of our Saviour be for certaine in that which was between both.

Kepler referreth the beginning of it to the 36 *Julian* year, when those incredible Conquests of *Drusus*, *Tiberius*, and *L. Piso* had purchased a peace to the Empire: But he was deceived in his reckoning without all question. For first, when this taxing began, *Cyrenius* (or as he is otherwise called, *Quirinius*) was President of *Syria*, which could not be untill the fifth year after his Consulship; for untill such a time not any who had been Consul, could be sent as an Officer into the Provinces, as *Suetonius* and *Dion* tell us: and therefore untill then *Quirinius* was not President of *Syria*.

Secondly, there is in very good Authours mention made of an old Monument of Stone recording the famous deedes of *Augustus*, wherein these three taxings are recorded: and although age hath somewhat eaten into it, and in certaine places worne out some pieces of the words, yet it well appeareth that the Middle taxing was about the Consulship of

one whose name was *Asinius*. For when the Monument speaketh of that Taxing, although some of the letters be wanting, yet we finde *finio* *Cof*. By which is meant *Asinio* *Cof*. That is, *Asinius* being Consul: for if the letter A. be put to *finio*, it will upon necessity be so. And indeed where was there a Consul, or what was his name who had that termination, but *Asinius*?

Well, but what *Asinius* was this? In the 38. *Julian* yeare we finde one called by the name of *Cajus Asinius Gallus*, who was then Consul with *Cajus Martius Censorinus*: After whom there was none of that name Consul til after *Hered* was dead. This then declareth that here was the beginning of that taxing, within the compasse whereof Christ was born. For first, though *Dion* omitteth to tell us in what year this Middle Taxing was, yet doth his silence hinder nothing; for by these Characters we find it. Secondly this was the fifth year after the Consulship of *Quirinius*. And thirdly, we find a passage in *Tertullian*, by which we are pointed to the dayes of *Sentius Saturnius*: which is not impertinent. For Saint *Luke* doth not say that our Saviours birth was under the taxing made by *Cyrenius*, but rather that *Cyrenius* first began the taxing, or that it was first made whē *Cyrenius* was President of *Syria*. To which *Suidas* well accordeth, saying; *Augustus* obtaining a Monarchy, appointed twenty men of honest life and conversation, whom he sent throughout his Provinces to tax the people & their substances, of which they were to give an account in publick: and this he first began when *Quirinius*, or (as Saint *Luke* calleth him) *Cyrenius* was President of *Syria*. By all which it well appeareth, that as this Taxing began in some part of the 38 *Julian* year, so it was depending and not ended untill the 42 *Julian* year, which was the 28 year of the *Adium* fight, & the year next after the birth of Christ. For if the testimony of *Tertullian*, in his fourth book and 19 Chapter, against *Marcion*, formerly mentioned, be understood otherwise, it must needs clash with the holy Scripture: which upon such termes may by no meanes be admitted.

Nor doth this hitherto mentioned, concerning the year of
Christ

Christs birth, but agree well with the time of the slaughter of the Innocents at *Bethlem*, and the parts thereof; which (as appeareth by Scripture) was in the second year after either the conception or birth of Christ: For *Herod* having inquired diligently of the Wise men at what time the Star appeared to them, was punctually informed of the time thereof: and thereupon when (a little before his death) he put in practise his bloody purpose of slaying the infants, he slew them who were of two years old and under, according to the time that he had diligently inquired of the Wise men, who came not to *Jerusalem* in the second year after Christ was born, but in the same year, even before the day of *Maries* Purification. For first, when they came, they inquired for Christ under the notion of *γεννησάμενος*: which word properly taken is to be understood of a child newly born, and is so used to expresse the birth of *Moses*, in *Heb. 11. 23*. Secondly, when in the forme of their inquiry they say, Where is he that is born King of the *Jews*? it is more properly to be understood of a King lately born, then of one born some certaine years before. Thirdly, when they made this inquiry, all *Jerusalem* was troubled as at some new thing, of which they had heard nothing before: whereas at the time of the Purification he was proclaimed openly in the Temple, where were enough to take notice of him, and to spread the fame thereof abroad to others. Then did good old *Simeon* take him up in his armes, and hold him forth as the glory of Gods people *Israel*, because he was born among them: and likewise as a light to lighten the Gentiles, because in these Wisemen he shewed them the way unto him. Fourthly and lastly, when the Wisemen came, they found him at *Bethlehem*, where he was not to be found after the time of his mothers Purification: for (as Saint *Luke* telleth us) after his parents had in that duty of theirs, performed all things according to the Law of the Lord, they returned into *Galilee*, to their owne City *Nazareth*, that is, They went back againe * now to that very place from whence they departed when they went to *Bethlehem*, the City of *David*, to be taxed, as may be seen *Luke*

*Hoc est post-
quam Maria
& Joseph om-
nia illa adim-
plerunt, que
secundum legis
præcepta ad
ritum purifica-
tionis observan-
t, ait, h.

Theoph. in
Matth. c. 2.

2 4: 39. Saint Matthew I grant passeth this over in silence, and writes as if Joseph and Mary came not with Jesus to Nazareth untill they had been in Egypt: But that (saith Theophilus) which Matthew was silent in, Saint Luke supplied. *Disce igitur quid que siluit Matthæus, dicit Lucas. Ut exempli gratia, Postquam natus est, implevit quadraginta dies, deinde descendit in Nazareth, hæc dicit Lucas. Matthæus autem dicit post hæc, quod fugerit in Ægyptum, deinde venerit ab Ægypto in Nazareth. Non dissident ergo inter se. Nam Lucas dicit descensam à Betlehem in Nazareth. Matthæus autem postea reditum ab Ægypto in Nazareth.* Thus that Father.

Mat. 2. 7. 16.

Well, but though the coming of the Wisemen was while Mary lay in at Betlehem; yet (as I said before) the slaughter of the Infants was not untill the second year after the Star appeared, as is plaine out of the Text, telling us of what age they were that Herod slew; and that his slaughter of them was, according to the time that he had diligently inquired of the Wisemen. Now his inquirie was of the time of the Stars appearing; according whereunto he ordered that the male Children of such an age as he knew well agreed thereto, should be massacred both in Betlehem and the parts thereabout, by his bloody men of warre. And thereupon he slew all, ἀπὸ δυῶν, καὶ ὑποτίκω, à bimatu & infra, from the age of two * years and under: using therein such circumspection, as that if Christ was either as old now as by the Wisemens relation he seemed to be, or hid among those that were yonger, he might be sure not to faile in the slaughter of him: no, though he were not in Betlehem, but in the parts thereabout. But what Policy Herod might have in deferring the execution of his purpose thus long, I cannot easily perceive: he was politicke enough we see when he went about it, and might have some politicke end propounded to himselfe too, why he would not doe it presently after he saw that he was mocked of the Wisemen, though it be not laid open for every eye to discerne. But be his policy herein what it would, I doe believe there was an over-ruling Providence that went along with it, and was as much unknown to Herod, as was the cause, why

* *BIMATUS* significeth one who is of the age of two years, as having finished his first year and his going on in his second.

why Herod deferred the slaughter unknown to others. For the longer it was before Mary was forced to fly with her child into Egypt, the more was their strength and fitness for such a journey: nor could their stay there be overlong, if they went but late, and so be the better able to endure the hardship of a strange Country. Sabellicus saith that Herod was necessitated to defer this slaughter thus long, by reason that he was forced to goe to Rome, and there to purge himselfe before Cesar of those accusations which his owne Sons brought against him; which is not unlike: untill therefore he had done that, and was come back againe, he could not slay these Innocents. But that being done, and he come home againe, his anger which he had before conceived against the Wisemen for mocking him, and his purpose to murder Christ for feare he should get his Kingdome from him, put him upon the execution of this Massacre.

And thus I doubt not but I have found out the right year of our Saviours birth; which was the 41 Julian year, the 33 year of Herod, the 40 year of Augustus, the fourth year of the 193 Olympiad, the year of the Julian Period 4709, and year of World 4000. But now perhaps some will object against me the age of Christ when he was baptized by John in Jordan, affirming from the words of Saint Luke in the third Chapter of his Gospel, that in the fiftenth year of Tiberius Christ was but thirty years old, and that therefore he could not be born sooner then the third year of the 194 Olympiad, which was in the 44 Julian year, and year of the Julian Period 4712.

Object.

Luke 3. ver. 1.
and ver. 23.

To which I answer, that Saint Luke speakes no more of Christs thirtieth, then of his nine and twentieth, one and thirtieth or two and thirtieth year. For in the text alledged Saint Luke only saith, that Jesus was about thirty yeares of age; *populari modo loquendi*, by a common phrase of speech not seldom used in such numbers as are *Numeri rotundi*, Round or Even numbers; and is when the thing mentioned falleth out to be by a precise account nearer to the number named then to the next round number after it. Let therefore that text of Saint Luke be well observed, Καὶ αὐτὸς ἦν ὁ Ιησοῦς ἀριθμῶν

Answer.

ἡμεῖς τετακτοῖς, and Jesus himself was about thirty years of age: where the word ὥσιν takes away all scruple for concluding from thence of any certainty of just thirty and no more, seeing according to that doubtfull phrase it might be either more or lesse. Now here it could not be lesse, but more; Christ else would be borne after Herod was dead: which we know for certaine cannot be. And indeed if we looke into Ignatius we shall finde it so: for he was an ancient Martyr, and one who had seen Christ in the flesh; from whose testimony we are taught that Jesus was not baptized by Iohn in Jordan untill after three Decades of yeares: but how long after he doth not tell us. If it were just at the end of them, then whereto shall the word ὥσιν serve in the text aforesaid? or if necessarily within some few dayes after three Decades were fulfilled, then shall we restraine it more strictly then is usuall in that common phrase of speech which is often used in round or even Numbers, such as is this here in this place: especially there being no necessity through any attending circumstance to compell us. Seeing therefore neither the word it selfe, nor the common phrase of speech do absolutely tie us, nor the circumstance of time for Herods death will give us leave here so to take it, there is no reason to the contrary but that it may be taken otherwise; and not only that it may, but that here it must, although the text be not ὥσιν ἡμεῖς τετακτοῖς ἰδοίς.

My conclusion then is this, that Christ Jesus our Lord and Saviour was baptized when he was two and thirty years old, with thirteene dayes over and above, being baptized on the sixth day of January in the 74 Julian yeare, and year of the Julian Period 4742. when two the Gemini were Consuls, and whilst the fifteenth yeare of Tiberius was still running on, for it ended not untill the nineteenth day of August next after.

And as for the word ἀρχή which followeth in Saint Lukes text, signifying incipiens or begining; it meaneth not that Jesus was beginning to be about 30 yeares of age; but rather and indeed, that beginning [or when he began] he was about thirty

thirty yeares of age, that is, when he began to prepare him-
selfe for his office, calling his Disciples, and to go in and
out among them *καὶ ἐξῆλθεν ὁ κύριος καὶ ἠρξατο* *Incipiens à*
baptismate Johannis, beginning from the baptisme of Iohn; as
Saint Luke hath elsewhere told us, namely, in *Act. 1. 21. 22.*

Participium ἀρρετὸν, saith one, videtur dictum de cæpta à Bap- Lydiat de
tismo publica functione illa triplici ministerii, officii & muneris, nem- emend. & alibi.
pe Prophetici, Sacerdotalis, & Regii, ad quam Christus ante jacta mun-
di fundamenta destinatus erat, & propter quam tandem carnem huma-
nam assumpserat, potius quam de anno ætatis ipsius ut vultis intelligi.

Neither doth *Joseph Scaliger* thinke it probable that the word *αρχη* ought to be referred to the thirty yeares, but put absolute by it selfe. *Petavius* also findeth by the time of Christs birth that he must be above thirty yeares old at the time of *Johns* baptisme. Learned *Weems* affenteth also to *Scaliger*: for, in his Christian Synagogue, speaking of *Stigmatalogie* or right pointing of Scripture, he saith that the word *αρχη* is not to be construed with the Genitive case *τετακται*: and therefore he termeth this to be the wrong reading, namely, *And Jesus himselfe began to be about thirty yeares of age*. If therefore the word *αρχη* have no relation to *τετακται*, then must it needes be taken in the sense aforesaid; and the meaning of the whole text runne thus; namely, that Jesus beginning to prepare himselfe for his Office, calling his Disciples, and to go in and out among them, was about thirty years of age; being (as was supposed) the son of *Joseph*.

And thus I have shewed not only the year of Christs birth, but also the year and day of his baptisme, being baptized (as the Church by tradition generally holdeth) on the sixth day of *January*, in the year of the *Iulian Period* 4742. and yeare of the World 4032.

That which is next, concerns the day of his birth : in the searching after which, the authorities of the Ancients will be considerable, though; for the year they were at odds and could helpe us little. For when they speake of the year, they delivered but matter of opinion; but in this they speake

matter of practise, which is to be regarded before the private fancies of later times.

CHAP. XX.

*Of the day of Christs Birth, that it was kept,
and on what day, both among the Ancients, and in
the succeeding Ages.*

IF the authority of *Clement* (in the fifth book and 12 chapter of his *Apostolicall Constitutions*) might passe for granted, we should have a testimony as ancient as the very times of the Apostles, to shew that then and in those dayes, the Birth day of our Saviour was observed.

But because many learned men make question whether those *Constitutions* were ever any of his, I shall rather allége a testimony out of the first book and sixth chapter of the *Centuriatours* or *Magdeburgenses*, wherein is said; That the Apostles and other Christians, as they used other things indifferent, so also they freely used Feasts. Which testimony ought the rather to be regarded, because the Apostle Saint *Paul* himselfe hath said; *Christ our Paschever is Sacrificed for us*; therefore (saith he) let us keepe the Feast: as is written, in *1 Cor.* 5. 7. Which words doe confirme the testimony before mentioned, and is also an evidence to convince them of error, who would have Christians keep no Feast dayes at all: no, not so much as a day in honour to *Jesus Christ* the Saviour of the World.

The Ancients were of another minde: they therefore kept such a day. And in the Greek or Easterne Church they called it *Θεοφανια*, or *Θεοπαρια*: which signifieth in English, God's appearing. And indeed when Christ was born, God appeared to the World by the Nativity of his sonne. Which is but what the Apostle sheweth: for speaking to *Timothy* of the Incarnation of Christ *Jesus*, our Lord and Saviour, thus he saith; It was God manifested in the flesh,

1 Tim.

The measuring Reed.

213

1 Tim. 3. 16. And if God manifested in the flesh, then may the day thereof, in that respect, be fitly called *Theophania*.

The Latine or Westerne Church called it *Dies Nativitatis*; the day of the Nativity: *Dies natalis Domini, vel Natalitia Domini*; The Birth day of our Lord; agreeing therein to that of the Angel in Luke 2. 10. Behold I bring you glad tidings of great joy which shall be to all people: For unto you is borne this day, in the City of David, a Saviour which is Christ the Lord.

The newes then we see came first from heaven: an Angel brought the first tidings of the Day; by whom it was declared to be a day of great joy to all people. And therefore (to shew men what they should doe) there was suddenly with the Angel a multitude of the Heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men, Luke 2. 13. 14. Which very Hymne was afterwards by *Telesphorus* (who was Bishop of Rome in the year after Christ's Passion 107) ordained to be sung in the Church on the Eve alwayes of Christ's Nativity; as is noted by *Calvisius ex Sigeberto*: And as may be seen also in a decretall Epistle of the Authours owne setting forth, if that Epistle were any of his. But whether it were or no, it was ancient: And so all things considered, it well appeareth, that though the singing of this Hymne was but then appointed to be used in the Church, yet the Day (on whose Eve it was appointed to be Sung) was observed and kept before; yea even in the times of the Apostles, if *Polydore Virgil* may be credited, lib. 6. cap. 6.

Next after this is the undoubted testimony of *Theophilus*, who was Bishop of *Cesarea* in *Palestine* about 157 years after Christ's Passion: and he, speaking of this day, saith; We ought to celebrate the Birth day of our Lord, on what day soever the eight Calen's of *January* shall happen. For proove of which, See the *Magdeburgenses*, Centur. 2. cap. 6. See also *Hospinian* of the Original of Christian Feasts. And know moreover, that the eight Calends of *January* was alwayes on the XXV day of *December*, in respect of the day of the Moneth, although it varieth every year in respect of the day of the week.

E e 3

Ch. mens.

Anno Dom.

140

Anno Dom.

190

Anno Dom.

195

Clemens of Alexandria was much about the same time with *Theophilus*: and in him mention is made of some, who being more curius then others, perswaded themselves that Christ's Birth-Day was either on the 25 day of the Egyptian moneth *Pharmuth* (which answereth, the most part of it, to *April*) or on the 25 of *Phacon*, which answereth in like manner to *May*. For, *Sunt qui curiosius* (saith he) *natali Domini non solum annum sed etiam diem assignant*. In which words, saying, *Sunt qui curiosius*: me thinks it is but as if he should barely relate the opinion of some, whom the ordinary Day observed would not content: for they being more curious then others, search after another day; and that must be either in the moneth *Pharmuth* or *Phacon*: but in which of these, they were at a stand. Thus it may be in any thing else, though never so certainly known: for what is there which may not be either questioned or contradicted by such as are either ignorant, wilfull, or have an affectation of singularity? *Clementinus* saith well concerning the ground of this error, that it was because they reckoned the sixth Moneth (in which the Angel was sent unto the Virgin *Mary*) not from the Conception of *John* the Baptist, but from the beginning of the Hebrew year which began from *Nisan* or *March*, near the vernal Equinox: from whence the sixth Moneth is * either *August* or *September*, and the ninth from thence either *April* or *May*. So that this being in all probability the ground of their error, *Master Lydiat* had little reason to close with them in it for the time of Christ's birth. For the Angel *Gabriel* doth directly say, This is the sixth Moneth (not from the beginning of the year, but) with her who was called barren; that is from the Conception of *John* the Baptist, *Luke* 1. 36.

* And this in regard of the account, inclusively or exclusively taken.

Anno Dom.

240

The next may be a prooffe out of the Writings of that godly Martyr *Cyprian*, who in his Treatise of the Nativity sheweth the great joy that was in his time on the day of Christ's birth, called by him the day of the Nativity of Christ. He was Bishop of *Carthage*, and flourished about the year of our Lord 240: who was so good a man, and so deare to the people of his Church, that when he went to suffer Martyrdom, they cried out

out and said, *Moriamur simul cum sancto Episcopo*, Let us also dye with our holy Bishop.

And in the dayes of *Dioclesian* the Tyrant, who began to reigne in the year of our Lord 284, there was a great multitude of Christians burnt together in a Church at *Nicomedia* a City of *Bitinia*, by the command of that bloody Emperour, even when they were met together there to celebrate the day of that Festivall, as is noted by *Nicephorus* in the seventh book, and sixth chapter of his Ecclesiasticall History.

Anno Dom.
284.

Nor was the Feast of the *Annunciation* (and consequently the Feast day of Christs birth) but observed in the dayes of *Athanasius*: as Master *Isaacson* noteth in his Chronologie, *Anno Dom.* 350.

Anno Dom.
350.

The same Authour likewise sheweth (*Anno Dom.* 361.) how *Julian* feigning himselfe to be a Christian, kept the Feast of the *Epiphanie* with the Christians.

Anno Dom.
361.

In the time of *Nazianzen*, the same Feast is also noted to be kept; as also the custome of Parents standing by at their Childrens Baptizing. *Ide. anno* 377. But that which is most pertinent, is what the said Father speaketh in an Oration of his, on the day of Christs birth: saying, I am confident that the heavenly powers doe also this present day celebrate the Feast together, and leap exceedingly for joy, if at all they be endued with the love of God and Men.

Anno Dom.
377.

Greg. Naz.
Orat. 38.

Ambrose lived in his time; and in him we find these words. Length of Nights (saith he) had possessed the whole day, had not the coming of Christ shined gloriously in the very shortnesse of dayes, *Serm.* 13. And why that Father saith, in the very shortnesse of dayes, is, because in the time of *Augustus* (under whom we know Christ was born) the shortest day was on the 25 of *December*, as *Plinie* observeth.

Hierom saith, that the day kept in memory of our Lords Nativity, is the Day on which the ancient report runs he was borne. *Dies, qua traditur natus.*

Anno Dom.
385.

Augustine also saith, *John* was born (as the Church by tradition teacheth) on the eighth *Calends* of *July* (or 24th day of *June*) even when the dayes begin to shorten: but our Lord

Anno Dom.
420.

was

was born on the eighth Calends of January (or 25th day of December) even when the dayes begin to lengthen. For as *John* himselfe hath confessed, He must increase, but I must decrease, *John* 3.30. See *Augustin* in Psalm. 132. Et lib. 3. de Trinit. cap. 5.

Anno Dom.
425

Orosius saith, Christ was born on the twenty fifth day of December, when all increases of the ensuing yeare do first begin. lib. 7. cap. 2.

Anno Dom.
398

But before either *Augustine* or *Orosius*, *Chrysostome* gave notice of this day, affirming it to be on the eighth Calends of January, six Moneths after the eighth Calends of July. For though the Easterne or Greek Churches at the first observed the sixth day of January (and that's the reason why *Epiphanius*, who lived about twenty yeares before *Chrysostome*, mentioned that day) yet they changed their opinion, and embraced the former observed in the Westerne or Latine Churches on the 25. day of December: which though it were new to them of Constantinople (where this father was Bishop) when it came first among them, because they had not observed it before, was nevertheless acknowledged by him who was the eye of that and other Churches (as *Isidor Pelusiota* calleth him) to be ancient, and long before observed by them of the West, from whom the Easterne Churches first had it.

Chrysostom bō-
mil. in Nata-
lem Domini.
quæ est xxxi.
ex 71 illis a
Frontone Du-
ceo editis To-
mode diversis
N.T. locis pag.
466.

Ab illis (saith he) *qui exactè hæc norunt, quique illam urbem* (Rome) *scilicet* inhabitant, hunc diem accepimus. Nam illi ipsi qui istuc degunt jam à superioribus temporibus, & ex antiqua traditione, ipsum celebrantes, ad nos usq; illius notitiam transmiserunt. That is, We have received this day from them who know these things exactly, and who inhabit the City; namely, Rome. For they who live there now from the times of old, and out of ancient tradition celebrating it, have transmitted the knowledge thereof to us.

A new opinion
first pub-
lished by Be-
roaldus, Anno
Dom. 1577:

These are the testimonies of the Ancients, according whereunto the succeeding ages of the Church (both before and since the Reformation) have precisely and exactly walked. And yet let me not forget that some of late yeares have strove to introduce a new opinion, not once so much as dreamed of untill *Beroaldus* published his booke of strange Chro-

nologie;

nologie; which was not untill the yeare of our Lord 1577. This new opinion is, that Christ should be borne in *Septem-ber*, or when the Sun entring into *Libra* made the second Equinoctiall.

Scaliger had done well if he had confuted it: but he, as also his Scholler *Calvistus*, endeavoured the contrary, adding their strength to uphold it, although upon as weake grounds as he that first set it abroach.

The best argument that they have, is built upon: the courses of the Priests, which *Beroaldus* accounteth from their first time in the dayes of King *David*, and beginneth at *Joarib*; thinking, because there were 24 courses in all, that therefore two Courses were appointed for every Moneth. And indeed *Joarib* Course was the first of all the Courses, which *Beroaldus* beginneth in *March*, and without any respect at all to any interruption, continueth his account from thence ever after. But this is strange: for not only were the Courses interrupted, but even the beginning of them is fixed by him in an uncertaine time; unlesse he were sure that it was in *March* when *David* first appointed them: of which I am sure he neither was nor could be.

Scaliger also begins at *Joarib*, and accounteth but from the time when the Courses of the Priests were restored by *Judas Macchabeus* in the 148. year of the *Grecians*, on the 25 day of *Casseu*; thinking because the Shewbread was changed every Sabbath day in the morning, that therefore every Course had but his weeke of Service. Which for the time of their service is probable enough, and may be granted; as may be seen in 2 *King*. 11. 7. and in 2 *Chron*. 23. 4. But why, when *Judas* purged the Temple, and restored the Courses, *Scaliger* should then begin his account at *Joarib*, without any prooffe at all to warrant it, is altogether as uncertain as at the first to begin them in *March*. For who knoweth but *Judas* might restore them so, as they began againe (at the time when he restored them) where they were interrupted and broken off by *Antiochus*: and at whose Course that was, is no where recorded by any Author.

Nor will the Kalender of the Courses, set forth by Master *Erasmus* in his Harmony of the four Evangelists, serve the turn. For [first] it is but upon conjecture that he beginneth the first Course on the next Sabbath day after the Feast of Tabernacles. Secondly, by making the Courses keepe their constant round in such order as he accounts them, he maketh the Course of *Bilgab* (which was the fifteenth Course) to be in that part of the fifth Month, where should be the Course of *Iarib*: For when *Nbuchadnezzar* destroyed the first Temple at *Jerusalem*, it was (as the *Jews* beare witness) the watch or Course of *Iarib*. Now the Course of *Iarib* was not the fifteenth, but the first Course, 1 *Chron.* 24. 7. Thirdly, he makes the Course of *Gamul*, in the end of the sixth Moneth, to have but foure dayes: which should have seven as well as the rest. And last of all were his Kalender perfect, it could be so but for one year; because that day of the Moneth which is Sabbath day in this year, will not be so in the next: which together with the three weeks of the three great Feasts (in which he telleth us there was no distinct course that served, but all the Courses served indifferently together) will make a great and manifest alteration every year.

It is therefore the best and only way to come to the knowledge of these Courses by accounting them backe from the time that the second Temple was destroyed by the *Romans*, at which time was the weeke and Course of *Iarib*; as is witnessed by the *Jews*, in their ancient Chronicle called *Seder Olam rabba*. For seeing the Courses were interrupted often before the dayes of *Judas Maccabeus*, but never after till the destruction of the Temple by the *Romans*, there can be no better way then to account back from thence. And so doing, I finde that *Iaribs* Course, in the fortieth *Julian* year (the year that the Baptist was conceived) began on the fourteenth day of *August* which was the nine and twentieth day of the fifth Month, *seria septima*. And *Iaribs* Course beginning then, *Abijah's* Course (to which *Zacharias* belonged) must needs begin on the

the second day of *October*, which was the nineteenth day of the 7th Moneth *feria septima*. On the 8th of *October* was the last day of this Course: at the night wherof, or on the night after when the Sabbath was ended (which we know was but from Even to Even) the Baptist was conceived, and born 258 dayes after, *viz.* on the 24th day of *June* in the 41 *Julian* year. And note that this is the soonest time for a Child to be borne in a birth that is ordinary. For in ordinary births (and such this was, *Luke* 1:57.) carried on according to the course of Nature, the continuance of the infant in the Mothers Womb dependeth much upon the place of the Moone at the time of the conception, as they know who are any thing at all acquainted with *Hermes* his *Tristina*, in which may be seen, that as the shortest time is 258. dayes; so the middle time is 272. dayes, and the longest time is 288. dayes. Now Christ's time of abode in the Virgins Womb was neither of the longest time, nor of the shortest time, but much about the middle time. For in the sixth Moneth after the Baptists conception, (*viz.* five Moneths and nineteene dayes) our Saviour *Jesus Christ* was conceived, on the 25 day of *March*, in the 41 *Julian* year, which in that year was the *seventeenth day of the first Moneth. From whence to the *day of his birth were 275. dayes compleat, as many as are from the 25. of *March* to the 25. of *December*. *Saint Austin* nameth 276 dayes, which must be understood of so many dayes current: for so long Christ remained in the Virgins Womb as the Church (saith he) had it by tradition. *Aug. lib. 4. de Trin. cap. ult.*

And as for that which *Beroaldus* hath further concerning the Indictions which began on the 24 of *September*, and were instituted to beare account of the payment of tribute, it is an argument verry absurd. For when Christ was born, the Indictions were not known, but were instituted above 300 years after, at which time they were invented, even in the seventh year of *Constantine* the great, and in the year of the common Era of Christ's birth 312. Why should they therefore be alleged to shew the times of Christ's birth? Because (saith *Beroaldus*)

Luke 1:36.

* And was also the Sabbath day.

* The day of his birth was on the second day of the weeke even as he himselfe was the second Person of the holy Trinity: and as the second day of the weeke, so the 27 day of the tenth Moneth.

Beroald. in his *Chron. lib. 3. cap. 8.*

roaldus) they concerned the Taxes and Tributes of the Empire; and beginning on the 24 day of September, they shew that to be the day of Christs birth, when the decree went forth from *Augustus* that all the World should be taxed. This is strange, and more absurd still then before: For if the issuing forth of *Cesars* Decree and our Saviours birth were on one and the same day, then must the Decree fly above a thousand miles in one day; as far as from *Rome* to *Nazareth*: And after that (in the same day still, *Mary* must travell with *Joseph* about 95 miles, before she be delivered; even as far as from *Nazareth* to *Bethlehem*. By which cluster of absurdities all men may see that *Beroaldus* might have been better advised then to use this as an argument to prove Christs birth to be on the 24 day of September.

As weake also is that objection concerning the Shepherds keeping watch over their Flocks by night, *Luke* 2. 8. For the temperature of the Land of *Canaan* in the dead of Winter, is nothing like the Winter in our cold Northerne Countries, but warme enough for their Cattell to lye abroad, and consequently for the Shepherds to keepe watch over their Flocks by night. For there, in that Country, they began their Harvest at Easter in the Moneth of *Abib* or *Nisan*, as may be proved out of the Scriptures: offering a sheafe of the first fruits thereof yearly on the second day after the Passeeover. This also *Josephus* sheweth in the third book of his *Antiquities* at the tenth Chapter: and *Chemnitius*, in the *Prologomena* to his *Harmony*, Chapter the third. Their Winter therefore must needs be far warmer then Winter is with us: which even the situation of their Country, both in respect of the Longitude and the Latitude that it hath, declareth. As for Longitude, it is placed betwixt the degree 64, 32 minutes, and the degree 69, and ten minutes: And as for the Latitude or Elevation, it is found to extend it selfe from the degree 30, and 52 minutes, unto the degree 33, and 44 minutes. So that all things considered, their Sheep were not onely abroad in Winter when Christ was born, but might also have young Lambs, for the safety where.

Levit. 23. 5. 6.
10. compared with *Deut.*
16. 1. 9. 10. see also *Josephus* and *Chemnit.*
Har. Evang.
Prolegom. c. 3.

whereof the Shepheards were watching over their Flocks by night. For even we our selves, in our cold Countries, have seen young Lambs in *December*, as cannot be denied.

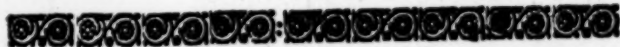
I conclude therefore, that there is no just cause (for any thing that can be alledged against it) why we should depart from the ancient and received opinion of Christs birth on the 25 day of *December*.

And now see a Calender for that year in which *Iohn* the Baptist was conceived.



F f 3

An



An Hebrew and Julian Calendar for the fortieth Julian Year, in which the Baptist was conceived; wherein the Courses of the Priests are set down in their places, and found to be so by accounting them back from the time of the destruction of the second Temple by the Romans; the Cycle of the Sun in this year being foure, and the Cycle of the Moon 15

The fortieth Julian Year.			The fortieth Julian Year.		
Julian	Heb. the 1 st Moonth.	Y ^r Short the 1 st Moonth.	February	Heb. the 1 st Moonth.	Y ^r Short the 1 st Moonth.
1	A	6 11	1	D	2 12
2	B	7 12	2	E	3 13
3	C	1 13	3	F	4 14
4	D	2 14	4	G	5 15
5	E	3 15	5	A	6 16
6	F	4 16	6	B	7 17
7	G	5 17	7	C	1 18
8	A	6 18	8	D	2 19
9	B	7 19	9	E	3 20
10	C	1 20	10	F	4 21
11	D	2 21	11	G	5 22
12	E	3 22	12	A	6 23
13	F	4 23	13	B	7 24
14	G	5 24	14	C	1 25
15	A	6 25	15	D	2 26
16	B	7 26	16	E	3 27
17	C	1 27	17	F	4 28
18	D	2 28	18	G	5 29
19	E	3 29	19	A	6 1
20	F	4 30	20	B	7 2
21	G	5 1	21	C	1 3
22	A	6 2	22	D	2 4
23	B	7 3	23	E	3 5
24	C	1 4	24	F	4 6
25	D	2 5	25	G	5 7
26	E	3 6	26	A	6 8
27	F	4 7	27	B	7 9
28	G	5 8	28	C	1 10
29	A	6 9			
30	B	7 10			
31	C	1 11			

Hexir, the 17th course

Phises, the 18th course

Petbabiab, the 19th [course.

Jebezekel, the 20th [course.

Iachin, the 21. course

Gaml, the 22th [course

Delaiab, the 23th [course.

Maaziah, the 24th [course

Isarib, the first. [course.

An Hebrew and Julian Kalender for the fortieth Julian Year, in which the Baptist was conceived; wherein the courses of the Priests are set down in their places, and found to be so by accounting them back from the time of the destruction of the second Temple by the Romanes.

March.		The fortieth Julian Year.		April.		The fortieth Julian Year.	
	At the first of the month.				Nisan the first of the month.		
1	D	2	11	1	G	5	12
2	E	3	12	2	A	6	13
3	F	4	13	3	B	7	14
4	G	5	14	4	C	1	15
5	A	6	15	5	D	2	16
6	B	7	16	6	E	3	17
7	C	1	17	7	F	4	18
8	D	2	18	8	G	5	19
9	E	3	19	9	A	6	20
10	F	4	20	10	B	7	21
11	G	5	21	11	C	1	22
12	A	6	22	12	D	2	23
13	B	7	23	13	E	3	24
14	C	1	24	14	F	4	25
15	D	2	25	15	G	5	26
16	E	3	26	16	A	6	27
17	F	4	27	17	B	7	28
18	G	5	28	18	C	1	29
19	A	6	29	19	D	2	1
20	B	7	30	20	E	3	2
21	C	1	1	21	F	4	3
22	D	2	2	22	G	5	4
23	E	3	3	23	A	6	5
24	F	4	4	24	B	7	6
25	G	5	5	25	C	1	7
26	A	6	6	26	D	2	8
27	B	7	7	27	E	3	9
28	C	1	8	28	F	4	10
29	D	2	9	29	G	5	11
30	E	3	10	30	A	6	12
31	F	4	11				

Iedaiab, the second
[course.]

Harim, the third
[course.]

Seorim, the fourth
[course.]

Malchijab, the fifth
[course.]

[course.]

Mijamin the sixth
Pascha or Easter.

Hakkoz the seventh
[course.]

Abijab the eighth
[course]

Jesbua the 9th course

An Hebrew and Julian Kalender for the fortieth Julian Year, in which the Baptist was conceived; wherein the courses of the Priests are set down in their places, and found to be so by accounting them back from the time of the Destruction of the second Temple by the Romanes.

The fortieth Ju- lian Year.			The fortieth Ju- lian Year.		
1	B	7 13	1	E	3 14
2	C	1 14	2	F	4 15
3	D	2 15	3	G	5 16
4	E	3 16	4	A	6 17
5	F	4 17	5	B	7 18
6	G	5 18	6	C	1 19
7	A	6 19	7	D	2 20
8	B	7 20	8	E	3 21
9	C	1 21	9	F	4 22
10	D	2 22	10	G	5 23
11	E	3 23	11	A	6 24
12	F	4 24	12	B	7 25
13	G	5 25	13	C	1 26
14	A	6 26	14	D	2 27
15	B	7 27	15	E	3 28
16	C	1 28	16	F	4 29
17	D	2 29	17	G	5 1
18	E	3 30	18	A	6 2
19	F	4 1	19	B	7 3
20	G	5 2	20	C	1 4
21	A	6 3	21	D	2 5
22	B	7 4	22	E	3 6
23	C	1 5	23	F	4 7
24	D	2 6	24	G	5 8
25	E	3 7	25	A	6 9
26	F	4 8	26	B	7 10
27	G	5 9	27	C	1 11
28	A	6 10	28	D	2 12
29	B	7 11	29	E	3 13
30	C	1 12	30	F	4 14
31	D	2 13			

An Hebrew and Julian Calender for the fortieth Julian Year, in which the Baptist was conceived; wherein the Courses of the Priests are set down in their places, and found to be so by accounting them back from the time of the destruction of the second Temple by the Romans; the Cycle of the Sun in this year being foure, and the Cycle of the Moon 15.

The fortieth Julian Year.		The fortieth Julian Year.	
July.	Augst.	July.	Augst.
1 G 5 15	1 C 1 16	1 C 1 16	1 C 1 16
2 A 6 16	2 D 2 17	2 D 2 17	2 D 2 17
3 B 7 17	3 E 3 18	3 E 3 18	3 E 3 18
4 C 1 18	4 F 4 19	4 F 4 19	4 F 4 19
5 D 2 19	5 G 5 20	5 G 5 20	5 G 5 20
6 E 3 20	6 A 6 21	6 A 6 21	6 A 6 21
7 F 4 21	7 B 7 22	7 B 7 22	7 B 7 22
8 G 5 22	8 C 1 23	8 C 1 23	8 C 1 23
9 A 6 23	9 D 2 24	9 D 2 24	9 D 2 24
10 B 7 24	10 E 3 25	10 E 3 25	10 E 3 25
11 C 1 25	11 F 4 26	11 F 4 26	11 F 4 26
12 D 2 26	12 G 5 27	12 G 5 27	12 G 5 27
13 E 3 27	13 A 6 28	13 A 6 28	13 A 6 28
14 F 4 28	14 B 7 29	14 B 7 29	14 B 7 29
15 G 5 29	15 C 1 1	15 C 1 1	15 C 1 1
16 A 6 30	16 D 2 2	16 D 2 2	16 D 2 2
17 B 7 1	17 E 3 3	17 E 3 3	17 E 3 3
18 C 1 2	18 F 4 4	18 F 4 4	18 F 4 4
19 D 2 3	19 G 5 5	19 G 5 5	19 G 5 5
20 E 3 4	20 A 6 6	20 A 6 6	20 A 6 6
21 F 4 5	21 B 7 7	21 B 7 7	21 B 7 7
22 G 5 6	22 C 1 8	22 C 1 8	22 C 1 8
23 A 6 7	23 D 2 9	23 D 2 9	23 D 2 9
24 B 7 8	24 E 3 10	24 E 3 10	24 E 3 10
25 C 1 9	25 F 4 11	25 F 4 11	25 F 4 11
26 D 2 10	26 G 5 12	26 G 5 12	26 G 5 12
27 E 3 11	27 A 6 13	27 A 6 13	27 A 6 13
28 F 4 12	28 B 7 14	28 B 7 14	28 B 7 14
29 G 5 13	29 C 1 15	29 C 1 15	29 C 1 15
30 A 6 14	30 D 2 16	30 D 2 16	30 D 2 16
31 B 7 15	31 E 3 17	31 E 3 17	31 E 3 17

4th Hebrew and Julian Kalender for the fortieth Julian Year, in which the Baptist was conceived; wherein the courses of the Priests are set down in their places, and found to be so, by accounting them back from the time of the destruction of the second Temple by the Roman's.

The fortieth Julian Year.			The fortieth Julian Year.		
Septemb.	D of the week	Julian Year	October.	D of the week	Julian Year
1 F	18		1 A	18	Eighth course
2 G	19		2 B	19	Abijah, or Abia, th
3 A	20		3 C	20	In this Course Zacharias
4 B	21	Seorim, the fourth	4 D	21	had the tidings of the Birth
5 C	22	[course.]	5 E	22	of John the Baptist, and
6 D	23		6 F	23	probably on the first day
7 E	24		7 G	24	thereof, Luke 1. 1. which
8 F	25		8 A	25	was just nine months be-
9 G	26		9 B	26	fore he was born, and seven
10 A	27		10 C	27	dayes before Elizabeth con-
11 B	28	Malchijah, the fifth	11 D	28	ceived him.
12 C	29	[course.]	12 E	29	Jesus the 9 th course
13 D	30		13 F	30	In the night foregoing
14 E	31	The feast of Trum	14 G	31	this day, the Baptist was
15 F	1	[pets.]	15 A	1	conceived, and born 2. 8
16 G	2		16 B	2	days after, viz. on the 2.
17 A	3	Mijamin the sixth	17 C	3	of June, which in the 41 Ju-
18 B	4	[course.]	18 D	4	lian year was the 20. day of
19 C	5		19 E	5	the fourth moneth, Jeria
20 D	6		20 F	6	septima.
21 E	7		21 G	7	Shebaniab, the 10.
22 F	8		22 A	8	[course.]
23 G	9		23 B	9	
24 A	10	The day of Expia-	24 C	10	Eliafhib, the 11 th
25 B	11	[tion.]	25 D	11	[course.]
26 C	12	Hakkoz the seventh	26 E	12	
27 D	13	[course.]	27 F	13	
28 E	14	The first day of the F. aft	28 G	14	
29 F	15	of Tabernacles; before the	29 A	15	
30 G	16	end of which Feast was Za-	30 B	16	Jakim the twelfth
	17	charias his Lot.	31 C	17	[course.]

An Hebrew and Julian Kalender for the fortieth Julian Year, in which the Baptist was conceived; wherein the courses of the Priests are set down in their places, and found to be so by accounting them back from the time of the Destruction of the second Temple by the Romanes.

November.			The fortieth Julian Year.	December.			The fortieth Julian Year.
1	D	20		1	F	4 20	
2	E	21		2	G	5 21	
3	F	22		3	A	6 22	
4	G	23		4	B	7 23	Hezir, the seven-
5	A	24		5	C	1 24	[teenth course.
6	B	25	Huppab, the thir-	6	D	2 25	The Feast of Dedication
7	C	26	teenth course.	7	E	3 26	instituted by Judas Macca-
8	D	27		8	F	4 27	bear 159 years before this
9	E	28		9	G	5 28	time, and was then in that
10	F	29		10	A	6 29	year when it was appointed
11	G	30		11	B	7 1	on the 22 of December.
12	A	1		12	C	1 2	Appses, the eigh-
13	B	2	Jeshabeab, the four-	13	D	2 3	[teenth course.
14	C	3	[teenth course.	14	E	3 4	
15	D	4		15	F	4 5	
16	E	5		16	G	5 6	
17	F	6		17	A	6 7	
18	G	7		18	B	7 8	Pethaniab the 19 th
19	A	8		19	C	1 9	[course.
20	B	9	Bilgab, the fifteenth	20	D	2 10	
21	C	10	[course.	21	E	3 11	
22	D	11		22	F	4 12	
23	E	12		23	G	5 13	
24	F	13		24	A	6 14	
25	G	14		25	B	7 15	Jehozekel the 20 th
26	A	15		26	C	1 16	[course.
27	B	16	Immer, the sixteenth	27	D	2 17	
28	C	17	[course.	28	E	3 18	
29	D	18		29	F	4 19	
30	E	19		30	G	5 20	
				31	A	6 21	

C H A P. XXI.

*Of the reigne of Tiberius, and of the beginning
and end of Pontius Pilate his Government.
As also of the year and day of our Sa-
viours Passion.*

T*Acitus*, in the 15 Book of the tenth Chapter of his *Annals*, speaking of the Christians, saith: The Authour of that name was Christ, who in *Tiberius* reigne was put to death under *Pontius Pilate* Procuratour of *Iudæa*. But in what year of *Tiberius* or *Pontius Pilate*, he doth not shew.

Some I finde who would have the beginning of *Tiberius* be before the death of *Augustus*; and so would have then two Emperours to reigne at once: for which they chiefly build upon the testimony of *Velleius*, who saith that before *Augustus* dyed *Tiberius* was equalled with him in command. But to begin the reigne of *Tiberius* upon this mistaken ground, is to unjoynt the settled times, and make old Authours speak that which they never meant. For (as *Petavius* well observeth) the Proconsular dignity was given without the Empire: and never were two men Emperours together till *Aurelius Antoninus* his time. And therefore though *Tiberius* was equalled in command wth *Augustus*, some time before *Augustus* dyed, yet it was but in some things; which dignity was bestowed upon him not as Emperour, but as he was a gallant Generall over the Army, and like to be the next succeeding Emperour. This, even *Velleius* sheweth, who accounts but 16 years from the beginning of *Tiberius* as Emperour, to the Consulship of *M. Vinius* and *C. Cassius*: the seventeenth year therefore of his reigne began in the time of their Consulship, which was in the 75 *Julian* year. *Tacitus* declaring moreover, not onely how loath *Tiberius* was (which also *Velleius* sheweth) to take the Empire upon him when *Augustus* was dead; but also how fearfull his Mother *Livia* was, lest any other should get into
the

the Empire before him. This againe may be seen in *Tacitus*, by the tenth year of *Tiberius*, for when *Tiberius* had reigned nine years, then was *C. Asinius* and *C. Antistius* the Consuls; viz. in the 68 *Julian* year. The beginning therefore of *Tiberius* is certaine, and may not be set either here or there, as men upon false perswasions shall be pleased; but must be accounted from the death of *Augustus*, and no sooner. For though it were usuall among the Kings of *Persia* to have their years accounted from such time as they began to be Co-partners with their Fathers in the Empire; as *Ctesias*, compared with other Authors, maketh manifest; and as was also among the Kings of *Judab* and *Israel*: yet that it was so among the *Romans*, or that two were Emperours together till *Aurelius Antoninus* his time, we doe not finde. Now *Augustus* we know dyed (as *Velleius*, *Dion*, and all others testifie) when *Sextus Pompeius*, and *Sextus Appuleius* were Consuls, on the nineteenth day of *August*, in the 59 *Julian* year, and year of the *Julian Period* 4727: there therefore we must begin the first year of *Tiberius* who reigned 22 years, seven moneths, and seven dayes; and dyed when *Cn. Proculus* and *Pontius Nigrinus* were Consuls, on the 26 day of *March*, in the 82 *Julian* year, and year of the *Julian Period* 4750. By which it appeareth that the Passion of *Christ* must necessarily be in some year after the 74 *Julian* year, and before the 82.

By *Orosius* his account it must be in the 75 *Julian* year. For *Sejanus* perished in the 76 *Julian* year, as cannot be denied: & according to *Orosius* *Christ* must suffer before the fall of *Sejanus*. For, in his seventh Book and fourth Chapter, we read, That when *Tiberius* had heard what *Pilate* related to him of the Death and Resurrection of our Saviour *Jesus Christ*, and that thereupon *Tiberius* would that the Senate should Canonize *Christ* for a God, the Senate would not but stood against it, and so (saith he) did *Sejanus*, who shewed himselfe a great enemy to the Christian profession: whereupon it came to passe that an Edi& was made for the rooting of all Christians out of the City. Thus saith *Orosius*: and therefore by him, *Christ* must suffer not one jot later then the 75

Julian year, in the year of the *Julian Perion* 4743, when *M. Vinitius* and *C. Cassius* were Consuls : in whose Consulship, *Epiphanus* also seareth Christs Passion. But this is false, as appeareth not onely by the severall Passovers mentioned by Saint *John* after Christs Baptisme, to the day of his death, but also by the silence of other Authours. And therefore the testimonies of *Orosius* concerning *Sejanus* cannot stand good, for being a matter of story, he must have it from them who wrote before him, but that he hath not. For *Tertullian* makes no mention of it, nor *Eusebius* : and yet they speak how *Tiberius* would have had Christ Canonized for a God by the Senate, when *Pilate* had related to him the Passion and Resurrection of Christ. I finde indeed that *Sejanus* (like another *Haman*) did earnestly endeavour and desire it of the Emperour, that the whole Nation of the *Jews* might be rooted out ; as *Eusebius* relateth out of *Philo* the *Jew* : And from hence sure it was that *Orosius* mistook himselfe, and applied that to the Christians after Christs Passion, which was pertinent to the *Jews* before Christs Passion.

Tertullian saith, Christ was baptiz'd in the twelfth year of *Tiberius*, and crucified in the fifteenth when the two *Gemini* were Consuls : this was in the 74th *Julian* year. *Epiphanus* maketh Christ about 29 years old when he was baptized, and nameth *Iunius Silanus* and *Silius Nerva* to be Consuls then ; which was one year sooner then the Consulships of the *Gemini* : which two *Gemini*, albeit they were Consuls but in the fifteenth year of *Tiberius*, are said not onely by *Tertullian*, but by *Iulius Africanus*, *Lactantius*, Saint *Austine*, *Sulpitius*, *Cedrenus* and others, to be Consuls when Christ was crucified. This I beleieve they took np from what *Clemens* of *Alexandria* held before them : for it was the opinion of *Clemens Alexandrinus*, *Strom.* 1. that Christ lived fifteene years under *Augustus*, and as many under *Tiberius*; in all 30: In the last whereof he preached and suffered. For which opinion he had none before him that he followed but the *Gnosticks*, and no other then a mistaken ground to uphold it. His ground was in *Esay*, chap. 61. 2. Concerning the Acceptable year of the Lord which Christ

Christ was to preach. Which I say was a mistaken ground : For though it be true that Christ indeed proclaimed that year in the sence that the Prophet meant it, and in the first year after his Baptisme when he preached at Nazareth shewed that it was come, as we read in *Luke* 4. 19. Yet that he therefore preached but one year, is such an extreame mistake, that it is a wonder any who had read the Gospels, should not see to avoid it. *Origen* erred much after the same manner : for *lib. 4. dei ap. r. cap. 1.* thus he saith ; *Anno & aliquot mensibus, docuit.* He taught one year and some odd moneths : which is also false ; for it is certaine that the Baptist began not to preach and baptize, untill the fifteenth year of *Tiberius*, *Luke* 3. 1. and that Christ was presently put to death after *Iohn* began, is very justly denied. For he must increase, saith *Iohn*, but I must decrease, *John* 3. 30. Which words *Iohn* spake after there had been one Paschever since the Baptisme of Christ, *Iohn* 2. 23. Beside which, the same Evangelist expressly nameth two more ; the last whereof was that in which Christ suffered, as may be seen in *Iohn* 6. 4. and chap. 13. 1. But of the Paschevers more shall be spoken by and by.

Among late Writers the greatest part goe along with *Eusebius*, who maketh choice of the eighteenth year of *Tiberius* for the year of Christs Passion. *Scaliger* (more rightly) is for the nineteenth year, and year of the *Julian Period* 4746. *Petavius* saith Christ was baptized in the year of the *Julian Period* 4742, and crucified in the year of the same *Period* 4744, even in the third Paschever after his Baptisme : for he was baptized on the sixth day of *January*, as *Epiphanius* saith. And as for the day of his Passion, he referreth it to the 23 day of *March* : therein following *Irenaeus*, *lib. 2. cap. 38.* *Apollinaris* of *Laodicea* apud *Hieron.* in 9. *Dan. Origen*, cap. 2. cont. *Cels.* *Epiphanius*, *Herej.* 51. Which also a Councell held at *Casaria*, *Anno Dom.* 197, under *Victor* Bishop of *Rome* declareth. The 23 day of *March* was indeed in that year which *Petavius* mentioneth on the sixth day of the Week, but the Paschever was not untill three or four dayes after : and therefore how could Christ suffer on the 23 day of *March* in the year of the *Julian Period* 4744.

Scaliger

Scaliger is for the third of April : and Paulus Forosempronensis for the thirtieth of March, in the six and thirtieth year of Christ, according to the common account, even whilst the 22 year of Tiberius was still running on, which was in the 81 Julian year, and year of the Julian Period 4749, when Q. Plautius and Sextus Papinius were Consuls. This last is taken up by Master Lydgate, and mainly defended by him : but all in vaine.

* viz. when C. Cestius and M. Servilius were Consuls, Tacit. lib. 6.

For not only was Christ crucified whilst Tiberius was alive, but also whilst Pontius Pilate was in office. Now Pontius Pilate was certainly out of office before the Easter of the eighty first Julian year, and therefore that could not be the year of Christs Passion. For as Tacitus sheweth, Vitellius came into Syria towards the end of the * eightieth Julian year : before whom Pilate was accused, and was sent to Rome to defend his cause before the Easter of that year in which Vitellius was at Jerusalem ; as appeareth out of Iosephus, in the eighteenth book of his Antiquities, at the fifth and sixth Chapters. Before which time of his being sent away, he had been President of Iudaea ten whole years, and did succeed in that office Valerius Gratus whom Tiberius soon after the beginning of his Empire, at the death of Augustus, sent to rule and governe that Province, which he did for the space of eleven years ; as Iosephus againe declareth. Take then eleven of Gratus, and ten of Pilate, and add them each to other, so we have 21 years. Which one and twenty being added to the 59 Julian year, in the latter part whereof Tiberius began, will make it appeare that Pilate departed from his Province in the end of the eightieth Julian year ; or however, before the Easter of the eighty first. For Vitellius, after he had commanded Pilate to goe away to Rome, and had set Marcellus over his Province, came to the solemne feast of the * Pascheover at Jerusalem, and gave leave to the chief Priests to keep the holy Robe, as Iosephus also sheweth. After which time he received letters from Tiberius of making peace with Artabanus : which he did, and wrote thereof to Tiberius. But Herod the Tetrarch prevented his intelligence, and had wrote of all to the Emperour before him : Whereupon Tibe-

* This was in the 81. Julian year, when Quint. Plautii, and Sex. Papinius were Consuls.

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rius wrote back againe to *Vitellius* that he knew all the whole businesse already, having had notice thereof by the Letters of *Herod*. Now these things being thus certified each to other after Easter, could not be done in the eighty second *Julian* yeare: for before the Easter of that year *Tiberius* died. And if not in the eighty second *Julian* year, then must they necessarily be done in the year before; viz. in the 81. And if in the eighty first, then could not that be the year of Christ's passion: for at the Easter time of that year when our Saviour suffered, Pilate was in full power; which made him therefore say, *Knowest thou not that I have Power to Crucifie thee, and have Power to release thee?* *Iob. 19. 10.* This he spake in the seventy eight *Julian* year, about two yeares before he departed his Province, as will easily appear to him who computeth the times aright, and as I shall after shew more fully and clearly to every eye.

For by the Passovers already mentioned out of the Gospell of Saint *Iohn*, it is most plainly manifest that the first yeare wherein we can but thinke of searching for our Saviours Passion, must be the 76 *Julian* yeare: for the three Passovers in Saint *Iohn*, after the fifteenth year of *Tiberius* when Christ was baptized, will certainly reach thither. That yeare therefore is the first year wherein we must search: and if upon the search we can find that the fifteenth day of *Nisan* falleth on the sixth day of the weeke, then may that be the year of his Passion, and the Passovers after his Baptisme till his death be no more then three. But upon the search, the fifteenth day of *Nisan* in that yeare is found to be on the third day of the weeke: that therefore could not be the yeare, nor those the just number of the Passovers. For though Saint *Iohn* hath clearly and expressly mentioned but three, yet for all that we are not tyed from searching after more. For as it is certaine that all things which Jesus did are not written: so also it is as certaine that all things which are written of him in the Gospels, are not recorded by one Evangelist.

And again why I name the fifteenth day of *Nisan* (when the Passover was kept) to be on the sixth day of the weeke

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at Christs Passion, is because he arose from the dead on the first day of the week, and on the third day after his death. That it was on the first day of the Week, is manifest by all the four Evagelists, chiefly by St Marke, in his 16th. Chap. at the ninth verse. And that it was likewise on the third day after his Passion, is as manifest by a whole multitude of Scriptures. As for example, in *Matthew* 16. 21. from that time forth began Jesus to shew unto his Disciples, how that he must goe into *Jerusalem*, and suffer many things of the Elders and chief Priests, and Scribes, and be killed, and be raised againe the third day. And in the next Chapter at the 23. verse, they shall kill him, and the third day he shall be raised againe. And in the 20 Chapter at the nineteenth verse, They shall deliver him to the *Gentiles* to mocke, and to scourge, and to crucifie him, and the third day he shall rise againe. And in *Marke* 9. 31. he taught his Disciples, and said unto them. The Sonne of man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day. And in the next Chapter, at the 34. verse: They shall mocke him, and shall scourge him, and shall spit upon him, and shall kill him, and the third day he shall rise againe. And in *Luke* 9. 22. The Son of man must suffer many things, and be rejected of the Elders, and chief Priests, and Scribes, and be slaine, and be raised the third day. And in the eighteenth Chapter at the 33. verse: They shall scourge him and put him to death, and the third day he shall rise againe. And in the four and twentieth Chapter, at the seventeenth verse, The Son of Man must be delivered into the hands of Sinfull men, and be crucified, and the third day rise againe. And in *Act.* 10. 40. Him God raised up the third day, and shewed him openly. And in *1. Cor.* 15. 4. That he was buried, and that he rose againe the third day according to the Scriptures.

In which last Testimony note I pray you, not only what the Apostle maintaineth, but how; namely; That the rising of Christ from the dead on the third day, is according to the Scriptures. If there be any text of Scripture which at the first sight may seeme to say, Christ rose not till after the
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third day, it is to admit of an Interpretation, that thereby it may be like the other Scriptures. As for example, in *Marke* 8.31. the phrale is, *μὲν τρεῖς ἡμέρας*, *post tres dies*, after three dayes, as it is usually translated. Where the word *μὲν*, is not to be taken for *post*, after: but for *intra*, within. As it if should be said, They shall put him to death, and within three dayes he shall rise again. Now this appeareth by *Deut.* 14.28. compared with *Deut* 26. 12. A like phrale is in *Luke* 2.46. as the context declareth. That also which *Matthew* and *Marke* doe say concerning the institution of the holy Supper, that it was *ἐστὶν τὸ ἀφ' ὧν*, *Luke* saith was *μὲν τὸ ἀφ' ὧν*, which we must not translate, After Supper; but *inter cœnandum*, whilst they were at Supper. The Pharisees also who told *Pilat* what *Christ* would doe after his three dayes, understood the Phrale but of the third day: for no longer did they desire that the Sepulcher should be watched, *Mat.* 27.63. And indeed *Christ* had said the same before in words plain enough: for saith he, *Destroy this Temple, and within three dayes I wil raise it up*, *John* 2.19. This is that time to which the Prophet pointed, when he said: After two dayes he will revive us, in the third day he will raise us up, & we shall live in his sight, *Hos.* 6.2. Vpon which words one observeth this; *vivificat nos post duos dies, & tertio die eriget, ut vivamus coram ipso: quia in Christo & cum Christo pater celestis nos vivificavit membra Christi ex mortuis suscitavit*, *Ephes.* 2.5.6. By which we see that the Resurrection is certainly bounded within the compasse of three dayes, and not to be expected afterward.

The onely place remaining to be objected against it, is in *Mat.* 12.40. where our Saviour saith; As *Jonas* was three dayes and three nights in the Whales belly, so must the Son of Man be three dayes and three nights in the heart of the earth. Which words are also to be interpreted; they agree not else to the other Scriptures.

Know therefore that by three dayes and three nights, we are to understand three naturall dayes, accounted from Evening to Evening; as the *Jews* use to reckon; in which respect the day and the night are confounded, and both of them made but one. By the three dayes then and the three nights, we are

(I say) to understand three such days, in the last wherof Christ arose: for by a *Senecdoche* we reckon that done after three dayes, which is done but after the third day is begun. The first of these three dayes was the sixth day of the Week, and the fifteenth day of *Nisan*, and was from one Sun-setting to another. For before the fifteenth day of *Nisan* was quite out, Christ was crucified dead and buried. The second day began at the Sunsetting next after, during which time was the Sabbath.

The third and last began at the end of the former, and was the first day of the weeke: in the morning whereof very early Christ arose; And all this according to the Scriptures.

But I go on, and am to search next into the 77 *Julian* year; at the Easter whereof must be a fourth Passover since Christs Baptisme: which if it be found to fall on the Sixth day of the weeke, may be the year of his Passion. But I finde it otherwise: for in the 77 *Julian* year the fifteenth of *Nisan* was on the first or second day of the weeke, and not on the Sixth day. This therefore could not be the year of Christs Passion, no more then the former.

The year next after this was the 78. *Julian* yeare, and year of the *Julian Period* 4746. which will be found to be the very year we seeke after. For in this year the fifteenth of *Nisan* was for certaine on the Sixth day of the week, being the third day of *April* and day of the fifth Passover which is mentioned by all the four Evangelists, not one of them omitting it. The yeare that followeth, affordeth no such Character: no, nor the year next after that. This therefore must needs be the year of Christs death; w^{ch} being in this year, was on the third day of *Aprill*: the Cycle of the Sun was 14, the Dominicall letter D, and the Cycle of the Moon 15. It was the nineteenth year of *Tiberius*, the fourth yeare of the 202. *Olympiad*, the 33 yeare of Christ according to the common account: but according to the true time of his birth, the seven and thirtieth; and yeare of the World 4037.

And thus we have no fewer then five Passovers from the time that Christ was baptized, to the time that he suffered: which though they be not all of them mentioned by one
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Evangelist; yet out of them all they may be gathered.

Between the first and second of these Passovers, it was that *Iohn* the Baptist was cast into prison: and then was the full beginning of Christs Ministry. For now was the course of his forerunner accomplished, and therefore now must Christ be only looked upon as the *Messiah*; here being the first beginning of the last week of the Seventy: from whence our Saviour preached three yeares and an halfe, before he suffered. For though there were some Testimonies and manifestations of Christ before, yet was not the time of the *Messiah* fully come till now, *Mark* 1. 14. 15. And thus much for the year and day of Christs Passion. Onely a Question or two would be resolved: of which in the following Chapter.

CHAP. XXII.

Of killing the Paschal Lambs, and whether at Christs death the Jewes and our Saviour kept the Passover upon one and the same day.

IT is recorded by *Maymonides*, that no *Pascha* might be kept but of those Lambs which were killed by the Priests in the Temple.

But that was not so: as appeareth by the Testimony of *Philo Judeus*, who expressly writeth, that in the *Paschal* festivity all the *Jewes* exercised the Priests office, in regard that every one at his own home might Sacrifice the Lamb. Thus he; a man who had seen the observation of many a Passover, which *Maymonides* never did. For *Philo Judeus* lived in Christs time; but *Maymonides* was not till a long time after the destruction of *Jerusalem* by the *Romans*. Master *Broughon* therefore and *Ainsworth* followed *Rambam* or *Maymonides* too confidently in this particular: as also in that of the *Chagigah*, which they say was a voluntary sacrifice, and not of command: for it was commanded, we as may see *Deut.* 16. 2. There might indeed no *Paschal* Lamb be slain, but at *Jerusalem*; and that's the reason

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why the *Jewes* now observe no Passover : and in the Temple were some Lambs likewise slaine by the Priests, but it was for them who came out of the Country to keepe the Feast. For the Inhabitants of the City were at their owne choice, and might take a Lamb and kill it at their owne houses ; how else could they exercise the Priests office in this Sacrifice of the Lamb, which *Philo Judæus* saith they did ?

They who say our Saviour (in the year when he suffered) kept not the Passover on the same day with the *Jewes*, ground their tenet upon these texts. First upon that of Saint *Iohn*, Chapt. 19. vers. 14. where the day on the which Christ was put to death is expressly called The preparation of the Passover. And in the Chapter before, at the 28 verse, The *Jewes* themselves went not into the Judgement Hall, lest they should be defiled : but that they might eat the Passover. And in *Matthew* 27. 62. the day after Christs death and buriall, is called the day that was next after the preparation. And in *Iob*. 19. 31. The *Jews* because it was the Preparation, that the bodies should not remaine on the Crosse on the Sabbath (for that Sabbath was an high day) besought *Pilate* that their legges might be broken, and that they might be taken away. Which texts seeme to prove that for which they are cited.

Notwithstanding all which, some there be who upon good grounds maintaine the contrary, and are very confident that the *Jewes* and Christ kept one and the same day: And for prooffe thereof they alleadge these places. First, *Mat.* 26. 2. You know (saith Christ to his Disciples) that after two dayes is the Passover : and the Sonne of Man is given up to be crucified. Which speech importeth a generall agreement for the Passover. And so much saith Saint *Mark* chap. 14. vers. 12. On the first day of the * unleavened Bread, when they sacrificed the Passover, two of his Disciples said : where wilt thou that we go and prepare that thou mayest eat the Passover. And in *Luk.* 22. 7. 8. Then came the day of unleavened Bread, when the Passover must be killed. And he sent *Peter* and *Iohn*, saying, Go and prepare us the Passover that we may eat. In which texts by the words [when they sacrificed the Passover, and when the Pas-

The Evangelists do here call the 14. of *Nisan* the day of unleavened bread, because on that day as soon as dinner was over the people cast all leaven out of their houses.

Passover must be killed] is also shewed that there was a generall agreement for the time of the Passover, and that our Lord and all the *Iewes* kept one and the same day for the killing and eating the Lamb.

And therefore to that in *Iohn* 18.28. they answer, that there is meant not the eating of the *Paschal* Lamb, but the Oxe, or the flesh of the *Chagigab* Passover, which was added to the former, and commanded in *Deut.* 16.2. where it is written thou shalt sacrifice a *Pascha* unto the Lord, of the Flocke, and of the Herd. The practice whereof was notably seen in that solemne Passover which *Josiah* kept, *2 Chron.* 35.7. The eating of this was for two dayes and one night, as saith *Maymonides*. Or else in the text objected is to be understood the eating of the Loaves of Sweet-bread, which was to be observed for an whole weeke together. For as one observeth upon *Luke* 22.7. the word *Pascha*, used for the Passover, is taken many wayes: As first, for the *Paschal* Lamb, *Mark* 14.12. Secondly, for the whole weeke of Sweet-bread, or of the *Paschal* solemnity which lasted seven dayes, *Act.* 12.3.4. Thirdly for the *Paschal* solemnity of the sixth day. Fourthly, for the houre of immolation & eating of the *Paschal* Lamb, *Mark* 14.1. Fifthly, for whatsoever meate or bread belonging to the Feast, the *Iewes* eat during the solemnity thereof, *Iohn* 18.28. where the story telleth us, They would not goe into the Judgement Hall, lest they should be defiled; but that they might eat the Passover: that is saith he *Azimos Panes*, The unleavened Bread belonging to the Passover. Sixthly, for that which was figured by the Passover, to wit, Christ, *1 Cor.* 5.7. And Sevnthly, for the Festivity of the *Paschal* cheer, *2 Chron.* 35.7.18. If therefore the word *Pascha* might be taken these many wayes, there is no necessity to tye us absolutely to conclude, that in *Iohn* 18.28. the *Iewes* meant what they said of eating the P. ssover, to be understood of the Lamb rather then of any other thing eaten by them at that Feast.

But how will that place in *Iob.* 19.14. be answered; where the day of Christs death is called the Preparation of the Passover? It is called there the Preparation of the Passover; not in

which must be done before the Lamb was slaine: at the eating whereof they first of all began to eat unleavened bread, & so continued for the space of 7 dayes, *Exod.* 12.8. 15. and *Deut.* 16.4.

in regard of the Passover, but in regard of the Sabbath in the Passover, as Master *Perkins* observeth. In *Marke* therefore, chap. 15. verse 42. it is called the Preparation (not of the Passover, but the preparation) which went before the Sabbath. And in *Luke* 23. 54. It was the Preparation (saith the Evangelist) and the Sabbath drew on. Which Sabbath was an high day, because of the *Chagigab* Passover which was then to be eaten, as well as on the day before. Or else thus: The forenoon of the day of Christs death was the Preparation to the eating of the Passover Bullocke; and in the afternoon was the Preparation of the Sabbath. And thus is this Text answered.

From it also appeareth, that the translation of dayes which *Scaliger* speaketh of, was not in use so soone as these times. For though the late *Jewes* tell us that the constitutions thereunto belonging, were set forth by *Eleazar* in the beginning of the second Temple, and that they have a book treating of the motion of the Sun & the Moon, said to be written by *Rabbi Gamaliel*, in which this translation of dayes is confirmed: although I say they tell us these things, yet will the whole be found inventions of a later age.

For when the Authors of the *Mischna* and *Tbalmud* lived, the sixteenth day of *Nisan* might be on the Sabbath day, as is written *Cod. Pesachim*, cap. 7. And if the sixteenth were and might be Sabbath day, then both was and might the fifteenth be *feria sexta*: as it was in this year of our Saviours Passion.

Learned *Langius* hath gallantly declared this: howbeit he agreeth with those who say Christ and the *Jewes* kept not one and the same day. And the reason of their difference he taketh to be in regard of two chief Sects among the *Jewes*, viz. the *Karreans*, and the *Tbalmudists*: who though they both began their Moneths according to the *Phasis* or Vision of the Moon, yet in regard of the manner of their observation they did sometimes differ a day each from other; insomuch that that which to the *Karreans* was the second day of the Moneth, The *Tbalmudists* accounted but the first. And so it was (saith he) in that year when Christ suffered. Now Christ fol-

following the *Karraani*, did therefore eat the Passover one day sooner then the rest of the *Jewes* who followed the *Thalmudists*. But I doubt much of the truth of this opinion, not only because all the *Jewes* kept one and the same day, as I have already shewed; but also because it maketh Christ's Passion (as he accounts the difference, now and in this year) to be on the Thursday, and fifth day of the weeke, which is contrary to the Scriptures, and to all the Creeds of the Christian Church.

I confesse him indeed to be a man of full deepe learning, much reading, and great knowlege in the Tongues: but in this I doe beleve he will have but few to follow him; especially considering what the Apostle saith, in 1 Cor. 15. 4. namely, That Christ rose againe the third day, according to the Scriptures: whereas by his opinion, he must not arise untill the fourth day. If then the third be according to the Scriptures, the fourth is not, but is to be refused of all them who will be guided by the Scriptures.

CHAP. XXIII.

The times of Vespasian and Titus, together with the Destruction of Jerusalem.

WHEN the reignes of *Galba*, *Otho*, and *Vitellius* had well neare measured the length of a year, then was *Vespasian* advanced to the Empire: in the second yeare of whose reign his sonne *Titus* destroyed the City and Commonwealth of the *Jewes*; this destruction falling out to be in the yeare of the *Julian Period* 4783. and seventyeth yeare of Christ according to the Vulgar and common account. The Antients (as *Eusebius*, *Clemens of Alexandria*, *Eusebius*, *Hieroni*, and others) say that it was 40 yeares after Christ's Passion: and the reason of that I take to be, because many of the Fathers accounted Christ's Baptisme to be in the twelfth yeare of *Tiberius*, and his Passion in the fifteenth; which was certaine

an absolute error, as I have already plainly shewed. I take it therefore for granted that this was the year when *Jerusalem* was destroyed, and have already proved it so in the seventeenth Chapter.

It was without doubt a dismall overthrow; and sundry were the Signs and tokens that went before it: of which we read at large in *Josephus De bello Judaico, lib. 7. cap. 12.* as also in *Eusebius his Ecclesiasticall History, lib. 3. cap. 8.*

There was a terrible blazing Starre or Comet fashioned like a Sword, which for a years space, in threatening manner hung over the City.

The Moon suffered an Eclipse for twelve nights together. Before the Warre, in the Feast of Sweet-bread, upon the eighth day of *April* in the night a clear light as bright as day was seene in the Temple, abiding the full space of halfe an houre. And upon the same Feast, day a Calfe being prepared for the Sacrifice, brought forth a Lamb in the middle of the Temple. The East Gate of the inward Temple, being a Gate of Brasse, fast locked and barred, opened by its own accord; this was about the middle of the night: and much labour there was to shut it up againe. Some few dayes after, upon the 21. day of *May* a little before Sun-setting, in the Skies were seen Armies of men fighting, and Horses and Chariots running too and fro. And on the day of Pentecost the Priests entring into the Temple according to their custome, heard a terrible voice sounding out these words *Let us go hence.* But that (saith *Josephus*) which was more terrible then all these, was the crye of one *Jesus* the sonne of *Anani*; He was a man of the common sort of people, and brought up in the Countrey, who in the dayes of *Albinus* the Roman Governour of *Judea* & *Jerusalem*, at the Feast of Tabernacles (four yeares before the beginning of their Warres) suddainly as he was in the Temple began to cry after this manner; *A voice from the East, a voice from the West, a voice from the four Winds, a voice against Jerusalem and the Temple, a voice against the Bridegroomes and Brides, and a voice against the whole multitude of the City.* In which manner he continued crying day and night, up and downe the streets, with-

without any hoarſneſſe or wearineſſe, for the ſpace of ſeven yeares and five Moneths, but chiefly on the Feaſt dayes; neither curſing them that hurt him, nor thanking them that releevd him: and being brought before the Deputy by the Magiſtrates and Nobles of the City, they whipt his fleſh to the very bones, for which he neither wept nor craved mercy, but at every ſtroke cried *Woe, woe to Jeruſalem*: and at laſt climbing up upon the Walls, when the City was beſieged, he adds theſe words, *And woe alſo to mine one ſelfe*; upon the uttering whereof he was preſently ſlain by the Enemies with a ſtone caſt at him out of an Engine.

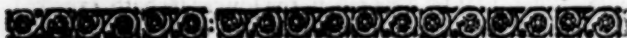
Theſe and the like tokens were ſignes that God gives warning before he puniſheth; whereupon ſaith *Cryſoſtome*, in his 46 *Homilie* upon Saint *Matthew*, God doth not puniſh a Nation or a City ſo ſoone as they offend, but ſuſpends his puniſhment for many generations; and one while commandeth, another while threatneth, and ſometimes addeth a ſmall correction; that by how much the longer he hath expected, by ſo much his judgements may be the more juſt, and their puniſhment the more deſerved. Oh *Jeruſalem, Jeruſalem* (therefore ſaith our Saviour) thou that killeſt the Prophets and ſtoneſt them that are ſent unto thee, how often would I have gathered thy Children together, even as a Hen gathereth her chickens under her Wings, but ye would not; And hereupon it came to paſſe that that City which ſeemed as a thing impregnable, was taken by the *Romans* on the ſeventh day of *Elul* (which in this yeare was on the firſt of *September*, and ſeventh day of the weeke) and on the day following it was burnt and deſtroyed and made ſo ruinous that quickly after it was wholly demolithed and caſt downe, there not being one ſtone left upon another; therein fulfilling the Prophecie of Chriſt, in *Luke* 19. 43, 44. Mat. 23. 37.

And hereupon it is that *Dion Nicæus*, in the life of *Vepſaſian*, ſaith; *Hieruſalem* was taken on the Sabbath day: *Die Saturni Judeis ſacro*.

This was in the CXV. *Julian* year, the 4783. of the *Julian Period*, the ſecond of the 212. *Olympiad*, the 822. of *Rome*, the

818. of Nabonassar, the 74. yeare of Christ according to the true (not common) account, and yeare of the World 4074. It was also since the Israelites came out of Egypt 1559. yeares compleat; and since the two Tribes and an halfe entred on their possessions, 1520.

That which followeth, and with which I intend to conclude, is a Table of some remarkable passages: and after that a *Kalender* for the year of this dismall desolation; even for the year when *Titus* tooke this gallant City. To which *Kalender* I shall adde the Courses of the Priests out of the *Seder Olam*, according as their lot had cast them for their service in the Temple. All which will adde great light to some former passages, as the ingenious Reader cannot but grant.



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The TABLE.										The true year of Christ.	
Years of the Roman Empire.	Years of the world.	Years of the Olympiads.	Years of the Jewish Era.	Years of the Greek Era.	Years of the Roman Era.	Years of the Christian Era.	Years of the Muslim Era.	Years of the Chinese Era.	Years of the Indian Era.	Consuls.	Things memorable.
4674	3965	1185	7135	6	5	1				<i>Domit. Calpurnius, & Asinius Pollio</i>	Herod made K. by the Romans, & reigned 37. years.
4675	3966	2	7146	7	6	2				<i>Marcus & Calpurnius Sabinus</i>	
4676	3967	3	7157	8	7	3				<i>Ap. Claudius & C. Norbanus</i>	A year of Rest begins.
4677	3968	4	7161	9	8	4	1			<i>M. Agrippa, & L. Canidius</i>	
4678	3969	1186	7172	10	9	5	2			<i>L. Gellius, & M. Cocceius</i>	Herod takes Jerusalem this year, before the year of Rest is ended; and therefore not so late as the 10 day of the seventh month from hence he reigned 34. years.
4679	3970	2	7183	11	10	6	3			<i>L. Cornificius, & Sex. Pompeius</i>	
4680	3971	3	7194	12	11	7	4			<i>Libo and Sempronius</i>	
4681	3972	4	7205	13	12	8	5			<i>Aug. Cef. 2. & L. Volat. Tull.</i>	
4682	3973	1187	7216	14	13	9	6			<i>Domitius Ahen, & C. Saffius</i>	
4683	3974	2	7227	15	14	10	7	1		<i>Aug. Cef. 3. & M. Valer. Mess</i>	The <i>Abdium</i> Fight Septemb. 2.
4684	3975	3	7231	16	15	11	8	2		<i>Aug. Cef. 4. & M. Li. Crassus</i>	
4685	3976	4	7242	17	16	12	9	3		<i>Aug. Cef. 5. & Sex. Apuleius</i>	
4686	3977	1188	7253	18	17	13	10	4		<i>Aug. Cef. 6. & M. Vip. Agrippa</i>	Here was the first general Taxing made by Augustus.
4687	3978	2	7264	19	18	14	11	5		<i>Aug. Cef. 7. & M. Vip. Agrippa</i>	Here began the years called <i>Anni Augustorum</i> .
4688	3979	3	7275	20	19	15	12	6		<i>Aug. Cef. 8. & Statil. Taurus</i>	
4689	3980	4	7286	21	20	16	13	7		<i>Aug. Cef. 9. & M. Jun. Syllan.</i>	
4690	3981	1189	7297	22	21	17	14	8		<i>Aug. Cef. 10. & Norbanus</i>	
4691	3982	2	7301	23	22	18	15	9		<i>Aug. Cef. 11. & Calpurn. Piso</i>	
4692	3983	3	7312	24	23	19	16	10		<i>M. Marcellus, & L. Aruntius</i>	Here began the first year of the Tribunal Power.
4693	3984	4	7323	25	24	20	17	11		<i>M. Lollius, & Q. Lepidus</i>	
4694	3985	1190	7334	26	25	21	18	12		<i>M. Apuleius, & P. Silius Ner.</i>	Herod begins to build Cefarea, twelve years before the death of Drusus.
4695	3986	2	7345	27	26	22	19	13		<i>Summius & Q. Lucerius</i>	Herod begins to build the Temple 46 year, before the first P. flower after Christ's Baptism, J. W. 2. 20
4696	3987	3	7356	28	27	23	20	14		<i>Cn. Lentulus, & P. Lentulus</i>	
4697	3988	4	7367	29	28	24	21	15		<i>Caius Furcius, & Caius Junius</i>	
4698	3989	1191	7371	30	29	25	22	16		<i>L. Domitius, & P. Scipio</i>	
4699	3990	2	7382	31	30	26	23	17		<i>Marcus Livius, & L. Piso</i>	
4700	3991	3	7393	32	31	27	24	18		<i>M. Crassus, & Cor. Lentulus</i>	
4701	3992	4	7404	33	32	28	25	19		<i>Tib. Nero, & Quint. Farn.</i>	
4702	3993	1192	7415	34	33	29	26	20		<i>M. Messala, & P. Sili. Lucinius</i>	
4703	3994	2	7426	35	34	30	27	21		<i>Q. Aelius, & Paulus Fabius</i>	
4704	3995	3	7437	36	35	31	28	22		<i>Lu. Antonius & Q. Max. Fabius</i>	
4705	3996	4	7441	37	36	32	29	23		<i>Drusus Nero, & Quintius</i>	
4706	3997	1193	7452	38	37	33	30	24		<i>C. Marcius, & Caius Asinius</i>	The second general Taxing began, but ended not till after Christ was born.
4707	3998	2	7463	39	38	34	31	25		<i>Tib. Nero, & Calpurn. Piso</i>	
4708	3999	3	7474	40	39	35	32	26		<i>D. Leius, & C. Antistius</i>	
4709	4000	4	7485	41	40	36	33	27		<i>Aug. Cef. 12. & L. Sylla</i>	
4710	4001	1194	7496	42	41	37	34	28		<i>C. Vib. Sab. & L. Rufinus</i>	In this year: Christ was born, Anno Mundi 5571
4711	4002	2	7507	43	42	38	35	29		<i>C. Lentulus, & M. Messalinus</i>	Herod died and Archelaus succeeded him
4712	4003	3	7511	44	43	39	36	30		<i>Aug. Cef. 13. & M. Plautius Syl.</i>	Philip also, and Antipas.
4713	4004	4	7522	45	44	40	37	31		<i>Cor. Lentulus, & Calph. Piso</i>	

The TABLE.

Years of the Julian Period.	Years of the World.	Years of the Jewish.	Olympiads.	Roms year.	Years and Jubilees.	Julian Year.	Emperors.	Archb.	Archb.	Years of Christ.	Consuls.	Things memo- rable.
4714	4005	1195	753	3	46	45	32	4	1	5	Cajus & Aemilius Paulus.	Here we begin the first year of the common Era o' Christ's Nati- vity.
4715	4006	2	754	4	47	46	33	5	2	6	Alphius & Vinicius.	
4716	4007	3	755	5	48	47	34	6	3	7	L. Aelius & M. Servilius.	
4717	4008	4	756	6	49	48	35	7	4	8	Sex. Aelius & C. Sent. Sator.	
4718	4009	1196	757	7	50	49	36	8	5	9	Corn. Cinna, & L. Valerius.	Archelaus is ba- nished, & Copanius is sent to govern Judea; after whom was Marcus Am- brius; after him Annius Rufus, in whose time Augustus died.
4719	4010	2	758	1	51	50	37	9	6	10	L. Annius, & M. Lepidus.	
4720	4011	3	759	2	52	51	38	10	7	11	A. Licinius, & Q. Cecilius.	
4721	4012	4	760	3	53	52	39	11	8	12	M. Furius, & Sex. Nonius.	
4722	4013	1197	761	4	54	53	40	12	9	13	Q. Sulpicius, & C. Poppaeus.	Augustus died, Aug. 19. and Ti- berius succeeded him; by whom Valerius Gratus is sent; after whom was Pontius Pilate ten years, and somewhat above.
4723	4014	2	762	5	55	54	41	13	10	14	Dolabella & Syllanus.	
4724	4015	3	763	6	56	55	42	14	11	15	T. Statilius, & M. Lepidus.	
4725	4016	4	764	7	57	56	43	15	12	16	Germanicus, & Ponticus.	
4726	4017	1198	765	1	58	57	44	16	13	17	Silius & Plancus.	Augustus died, Aug. 19. and Ti- berius succeeded him; by whom Valerius Gratus is sent; after whom was Pontius Pilate ten years, and somewhat above.
4727	4018	2	766	2	59	58	45	17	14	18	Sex. Pompeius, & Sex. Apuleius.	
4728	4019	3	767	3	60	59	46	18	15	19	Drusus & Norbanus.	
4729	4020	4	768	4	61	60	47	19	16	20	Statilius & Scribonius.	
4730	4021	1199	769	5	62	61	48	20	17	21	C. Cecilius, & L. Pompeius.	Pilate began to about the beginning of this, or end of the former year.
4731	4022	2	770	6	63	62	49	21	18	22	Tib. Cesar & Germanicus.	
4732	4023	3	771	7	64	63	50	22	19	23	M. Junius, & L. Norbanus.	
4733	4024	4	772	8	65	64	51	23	20	24	M. Messala, & Arel. C. tra.	
4734	4025	1200	773	2	66	65	52	24	21	25	Tiberius & Drusus.	Christ baptized by John in this year, Jan. 6.
4735	4026	2	774	3	67	66	53	25	22	26	D. Haterius, & C. Sulpicius.	
4736	4027	3	775	4	68	67	54	26	23	27	C. Asinius, & C. Antistius.	
4737	4028	4	776	5	69	68	55	27	24	28	Sero. Corn. & L. Vistilius.	
4738	4029	1201	777	6	70	69	56	28	25	29	Asinius & Lennius.	In this year, on the third of April, our Saviour Jesus Christ was Crucified.
4739	4030	2	778	7	71	70	57	29	26	30	Corn. Lent. & C. C. Iulius.	
4740	4031	3	779	1	72	71	58	30	27	31	M. Crassus, & C. Piso.	
4741	4032	4	780	2	73	72	59	31	28	32	Ap. Junius, & Pub. Silius.	
4742	4033	1202	781	3	74	73	60	32	29	33	Rubel. Gem. & Fusus Gem.	At the seventh month of this year was the full end of Daniel's LXX. Weeks; where also I conclude this Table; it might have been extended further, but to avoid tediousness, I thought good to end it here.
4743	4034	2	782	4	75	74	61	33	30	34	M. Vinicius, & L. Cassius.	
4744	4035	3	783	5	76	75	62	34	31	35	Tiber. Caf. & Aelius Sejanus.	
4745	4036	4	784	6	77	76	63	35	32	36	Dom. Ahenob. & Aulus Vitellius.	
4746	4037	1203	785	7	78	77	64	36	33	37	Sulp. Galba, & Corn. Sulla.	At the seventh month of this year was the full end of Daniel's LXX. Weeks; where also I conclude this Table; it might have been extended further, but to avoid tediousness, I thought good to end it here.
4747	4038	2	786	1	79	78	65	37	34	38	P. Fabius, & Luc. Vistilius.	
4748	4039	3	787	2	80	79	66	38	35	39	C. Sestius, & M. Servilius.	
4749	4040	4	788	3	81	80	67	39	36	40	Plautius & Tappianus.	

All that I have to say more, before I come to the Kalender, is a note upon a passage or two in *Iosephus*: the one hath place in this Table: the other concerns the Kalender. That which belongs to this Table, is what *Iosephus* mentions in the sixteenth booke and ninth Chapter of his *Antiquities*, concerning the great solemnity which was at the dedication of *Cesarea*, & that it was in the tenth year after the beginning of the building thereof, to wit, in the eight and twentieth year of *Herod*, and in the 192. *Olympiad*: which is generally understood of the first year thereof, in regard of the many sports and games used when this City was dedicated. Now upon this ground it is that *Lanbergius* beginneth not the first year of *Herod* untill the next yeare after the Consulships of *Domitius Calvinus*, and *Asinius Pollio*: and setteth not the taking of *Jerusalem* by him and *Sossus* untill the yeare of the City 717, which was the tenth *Iulian* year, and yeare when *L. Gellius* and *M. Cocceius* were Consuls.

But surely that wherein *Iosephus* himselfe was mistaken, can be no sure ground for others to build upon: it will appeare so out of his fifteenth Booke and thirteenth Chapter. For there we finde that the Dedication of *Cesarea* was in the twelfth year after it began to be built; which must therefore make it to be in the thirtieth yeare of *Herod*: and this, not the thirtieth since he first began to reigne, but the thirtieth since the death of *Antigonus*, at the taking of *Jerusalem*. And as for the *Olympiad*, that will also appeare to be 193, in the first year whereof was the thirtieth year of *Herod* as aforesaid. And why 193, is in regard *Cesarea* was not dedicated after it was built untill *Drusus* was dead, as *Iosephus* also in the place above cited hath declared. Now *Drusus* was Consul, and alive in the fourth year of the 192, *Olympiad*, but dyed in the same year, as *Velleius* sheweth, lib. 2. cap. 97. All which considered, will make it very plain and manifest that I have rightly explained *Iosephus* in this particular; as also that the building of the Temple by King *Herod*, was not begun untill his twentieth year: for there must be as much difference

rence between the true and ordinarie account, as is between ten and twelve.

That which concerns the *Kalender*, is nothing else but the joyning of severall Moneths together; which without wrong to *Iosephus*, cannot be understood of the *Hebrew* and *Julian* Moneths, but of the *Hebrew* and *Macedonian* Moneths: for their dayes accord in the *Kalender*, but not the other.

The *Kalender* is for the year of the *Julian* Period 4783. when *Jerusalem* (as I have already said) was destroyed by the *Romans*. The Cycle of the Sun then was 23, the Dominicall letter G. and the Cycle of the Moon 14. By which is gathered that the first day of the first Moneth, namely *Nisan*, was on or near the last day of *March*: for the meane conjunction of the *Luminaries* at *Jerusalem* was on the thirtieth day of *March*, 24 minutes past two in the afternoon; And therefore the Moneth being according to the Vision of the Moon, could not begin untill the next day at the soonest. And so also for the fifth Moneth *Ab*, the Conjunction was on the six and twentieth day of *July*, about 24 minutes past five in the afternoon: the first day of *Ab* was not therefore till the twenty seventh day: and consequently the ninth of *Ab* not till the fourth of *August*, which day was Sabbath day. But the ninth of *Ab*, saith *Scaliger*, was *feria prima*: agreeing therein to the testimony of *Rabbi Iose*, who writeth that the Temple was destroyed by *Titus* on the ninth of *Ab* and evening of the Sabbath day; which I understand of the evening ending the Sabbath. Which also the *Seder Olam Rabba* sheweth, saying; when the first Temple was destroyed, that day was the next after the Sabbath, and the next after the weeks end, and the Course of *Iebowrib*, and the ninth of *Ab*: and in like manner was it at the destruction of the second Temple. We have already found it to be so at the destruction of the first Temple: and by these testimonies it should be so at the destruction of the second Temple. And indeed the late time of the day when the *Luminaries* were in Conjunction, do rather cast the beginning of the fifth Moneth into the day that the *Seder Olam* no-

teth

See Master
Lively in his
Persian Mo-
narchy, P. 151.

seth, then into the day before *Scaliger* therefore makes here a two fold calculation : and approves best of that which makes the ninth of *Ab* to be on the first day of the weeke. I shall therefore begin the first day of the first Moneth on the first of *April* : and the first of *Ab* on the 28th day of *July* ; as in the *Kalender* following may be seen. And why I give it the title of a *Macedonian Kalender*, is because the *Jewes* accounted the *Macedonian Moneths* as they did their owne : changing them as other people did, who had been * conquered by the *Grecians* to make them serviceable to their owne account. This we may see in the *Antiquities of Iosephus*, lib. 3. c. 10.

* Postquam vero Menses hi Macedonum una cum vicioribus in Asiam penetraverunt. mutationem quandam subire. Quamvis

enim apud plurimos Græcorum tales manerent, quales præcipio fuerant : ab aliis tamen immutati sunt, et ad cuiusvis populi annum civilem accommodati. Quippe Judæi, quibus Neomenia non à iuge, sed potius dependebat, etiam Macedonum Menses inde inchoarent. Hanc ob causam menses Judæici Macedonici ita inter se conferuntur, ut plane pro iisdem habeantur. Quartus decimus namque Nisan apud Iosephum cum 14. Xanthici, et quartus decimus Tisri cum quarto decimo Hyperboretæi plane conveniunt. *Larg De annu Christi*, lib. 1. pag. 184.

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An

*An Hebrew, Julian and Macedonian Kalender
for the year of the Destruction of Jerusalem by Titus,
in the year of the Julian Period 4783. The Cycle of the Sun
then was 23, the Dominicall letter G, and the Cycle of the
Moon 14.*

*The first
Month.*

April.

*Nisan, or (as Josephus calleth it) Xanticus.
This was the first Moneth.*

1 1
2 2
3 3
4 4
5 5
6 6
7 7
8 8
9 9
10 10
11 11
12 12
13 13
14 14
15 15
16 16
17 17
18 18
19 19
20 20
21 21
22 22
23 23
24 24
25 25
26 26
27 27
28 28
29 29

Ⓐ Note that in the Kalender of this year, *Josephus* joyneth the
Hebrew and Macedonians Moneth together, and makes his
account by them, And why I every where account but 29
dayes to the first moneth: See before Chap. 7. I beleeve
it was not otherwise, untill the Kalenders of the later Jewes
came in use: in which we have indeed the first 30. the se-
cond 29. the third 30, &c.

F *Abijah, The eighth course, 1 Chron. 24. 10.*

Ⓐ

B

C

D

E

F *Jeshua, The ninth course, 1 Chron. 24. 11. And
now was the Passeeover, at which time Jerusalem
began to be besieged.*

Ⓐ

B

C

D

E

F *Shebaniab, The tenth course, 1 Chron. 24. 11.*

Ⓐ

B

C

D

E

F *Eliafhib, The eleventh course, 1 Chron. 24. 12.*

Ⓐ

An Hebrew, Julian and Macedonian Kalender
for the year of the Destruction of Jerusalem by Titus,
in the year of the Julian Period 4783.

The second Month.		May.	Ijar the second Month, which with the Macedonians was Artemisius.	
1	2	30	A	
2	3	1	B	
3	4	2	C	
4	5	3	D	
5	6	4	E	
6	7	5	F	Jakim, the twelfth course, 1 Chron. 24. 12.
7	8	6	G	
8	9	7	A	
9	10	8	B	
10	11	9	C	
11	12	10	D	
12	13	11	E	
13	14	12	F	Huppab, the thirteenth course, 1 Chron. 24. 13.
14	15	13	G	
15	16	14	A	
16	17	15	B	
17	18	16	C	
18	19	17	D	
19	20	18	E	
20	21	19	F	Jeshabeab, the fourteenth course, 1 Chron. 24. 13.
21	22	20	G	
22	23	21	A	
23	24	22	B	
24	25	23	C	
25	26	24	D	
26	27	25	E	
27	28	26	F	Bilgab, the fifteenth course, 1 Chron. 24. 14.
28	29	27	G	
29	30	28	A	
30		29	B	

An Hebrew, Julian and Macedonian Kalender
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The third Month.	June.	Sivan the third Month; in Jo- sephus, Dazius.	
1	430	C	
2	531	D	
3	61	E	
4	72	F	Sabbath day, and Pentecost. It was the sixteenth course,
5	13	☉	and course of Immer, 1 Chron. 24. 14.
6	24	A	
7	35	B	
8	46	C	
9	57	D	
10	68	E	
11	79	F	Hexir, the seventeenth course, 1 Chron. 24. 15.
12	110	☉	
13	211	A	
14	312	B	
15	413	C	
16	514	D	
17	615	E	
18	716	F	Aphses, the eighteenth course, 1 Chron. 24. 15.
19	117	☉	
20	218	A	
21	319	B	
22	420	C	
23	521	D	
24	622	E	
25	723	F	Peibabab, the nineteenth course, 1 Chron. 24. 16.
26	124	☉	
27	225	A	
28	326	B	
29	427	C	

An Hebrew, Julian and Macedonian Kalender
for the year of the Destruction of Jerusalem by Titus,
in the year of the Julian Period 4783.

The fourth Month.		July.	Thamuz the fourth Month, which in Josephus is Panemus.
1	5	28 D	
2	6	29 E	
3	7	30 F	<i>Jehezekel, the 20th. course, 1 Chron. 24. 16.</i>
4	1	1 st G	
5	2	A	
6	3	B	
7	4	C	
8	5	D	
9	6	E	
10	7	F	<i>Jacin, the 21th course, 1 Chron. 24. 17. On the next Sabbath the course of Gamul began; it was the 22th course: howbeit, the Sacrifices ceased then through the want of Priests.</i>
11	8	G	
12	9	A	
13	10	B	
14	11	C	
15	12	D	
16	13	E	
17	14	F	<i>On this day the Sacrifices ceased through the want of Priests; which day of their ceasing, being by calculation found to be Sabbath day, is an excellent character to prove this to be the right year of the destruction of Jerusalem: for the Priests always entred upon the Ministration belonging to their lot on the Sabbath day. <i>Isa⁹. (saith Lambergius) cum familia deficiens ministerium suum in tempore laire debueris 17. die Panemi, consequens est 17. Panem fuisse diem Sabati.</i></i>
18	15	G	
19	16	A	
20	17	B	
21	18	C	
22	19	D	
23	20	E	
24	21	F	<i>Delaiah, the 23th course, 1 Chron. 24. 18. Sabbato adiciebant Benedictionem unam Ephemerie illi, quae exhibat. Ergo die Sabbati exhibant ex ministerio, nempe ante matutinum suffitum, in instauracione panum propositiois. Scal. Notæ, pag. 55. ex lib. Liturgiarum.</i>
25	22	G	
26	23	A	
27	24	B	
28	25	C	
29	26	D	
30	27	E	

An Hebrew, Julian and Macedonian Kalender
for the year of the Destruction of Jerusalem by Titus,
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The Month	The first Month	August	Ab, the fifth Month : which in Josephus is Lous.	
1	7	28	<i>Maazjib</i> , The 24 th . course, 1 <i>Chron.</i> 24. 18. On the next Sabbath after this, was the course of <i>Jehoiarib</i> : For though the Sacrifices ceased before ; yet there was the time of his course.	
2	1	29		
3	2	30		
4	3	31		
5	4	1	On this day the doores of the Temple are burnt by the command of <i>Tisai</i> , who on the day following caused it to be quenched.	
6	5	2		
7	6	3		
8	7	4		
9	1	5	On this day the <i>Romans</i> possesse the holds the <i>Temple</i> in the Temple, and on the day following they set the whole Temple on fire, even on the selfe-same day that the <i>Chaldeans</i> burnt it, 657 years before. And now was the course of <i>Jehoiarib</i> , as may be seen in an ancient Hebrew Chronicle called <i>Sedar Olam rabba</i> . This course of his began on the fourth of <i>August</i> : from whence to the beginning of the fortieth <i>Julian</i> year before going, in which the Baptist was conceived, are 27609. dayes : and in so many dayes are 164. Orbes of courses, with 57. odd dayes beside. By which is found that <i>Jehoiarib</i> began his course in the fortieth <i>Julian</i> year, on the 27. day of <i>February</i> . His next course began 168. dayes after this, viz. on the fourteenth day of <i>August</i> : The eighth course from whence began therefore on the second of <i>October</i> ; as was before noted, cap. 2 On	
10	2	6		
11	3	7		
12	4	8		
13	5	9	On this day the <i>Romans</i> set their battering <i>Rams</i> against the upper Walls of the City, the seventeenth day before they took it.	
14	6	10		
15	7	11		
16	1	12		
17	2	13	Sabbath day.	
18	3	14		
19	4	15		
20	5	16		
21	6	17	Sabbath day.	
22	7	18		
23	1	19		
24	2	20		
25	3	21		
26	4	22		
27	5	23		
28	6	24		
29	7	25		

*An Hebrew, Julian and Macedonian Kalender
for the year of the Destruction of Jerusalem by Titus,
in the year of the Julian Period 4783.*

The sixth Month.		Septem-ber.	Elul the sixth Moneth, which in Josephus is Gorpizeus.
1	1	26	☉ Dies Dominicus, The Lord's day ; or, first day of the Week.
2	2	27	A
3	3	28	B
4	4	29	C
5	5	30	D
6	6	31	E
7	7	1	F
8	1	2	☉ On this day (being Sabbath day) the City was taken ; and on the day following it was burnt and destroyed, and made so ruinous, that quickly after it was wholly demolished and cast down, there not being one stone left upon another ; therein fulfilling the Propheſie of Chriſt, in the nineteenth chapter of Saint Luke, at the 43 and 44 verſes.
9	2	3	A
10	3	4	B
11	4	5	C
12	5	6	D
13	6	7	E
14	7	8	F Sabbath day.
15	1	9	☉ Dies Dominicus, The Lords day.
16	2	10	A
17	3	11	B
18	4	12	C
19	5	13	D
20	6	14	E
21	7	15	F Sabbath day.
22	1	16	☉ Dies Dominicus, The Lords day.
23	2	17	A
24	3	18	B
25	4	19	C
26	5	20	D
27	6	21	E
28	7	22	F Sabbath day.
29	1	23	☉ Dies Dominicus, The Lords day.
30	2	24	A

P I N I S.

Laus Deo:

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in the country of the
Indians.

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